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THE UNITARIAN

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. VIII. OCTOBER, 1893. No. 10.

A COLUMBIAN HYMN.

Heaven's hosannas—sounding round the arch of triumph
Heroes' unseen hands have raised whom we forget to praise—
Welcome to its portals, with angelic voices,
Men whose works of faith and love the love of man displays.
Sculptured deeds of kindness, precious gems of duty,
Mark those stately columns which are fashioned in God's ways.

Sing the Faith triumphant, treasure of the desert
Held by wandering, warlike men far dearer than their spoil;
Guiding star of ages, over troubled waters
Leading men whom fate itself might strive in vain to foil,—
Thou whose constant shining through our doubt or sorrow
Makes Columbian works of faith the fruit of daily toil!

Sing the power of Duty, girded for the warfare
Earth's dark hosts are waging to enslave the souls of men;
Praise our nation's saviours, fireside saints and heroes,
Rouse our sleeping forces up, the victory to win.
Countries ruled by tyrants, slaves condemned to bondage,
Are but types of error and the slavery of sin.

Sing the Love divine whose offspring is the Christ-child
Born in human hearts to show the image of the God,
Merciful and mighty, whose eternal presence
Blesses all the paths of life that man has ever trod.
Broad as earth's great circle stretch those arms of mercy,
Bearing flowers of peace and hope, and scattering them abroad.

Build we yet more fair the portals of that archway,
Carve each day some new design that time shall not destroy.
Bravely bear thy burdens, thou shalt be rewarded,
Though thy present treasure seems commingled with alloy.
Time may shape its key-stone from thy humble effort,
While the heavenly chorus sings its tidings of great joy.

William W. Locke.

THE NEED OF A WIDER REVELATION;

*OR, LESSONS FROM THE SACRED BOOKS OF THE WORLD.**

The Congress which I have the honor to address in this paper is a unique assemblage. It could not have met before the nineteenth century, and no country in the world possesses the needful boldness of conception and organizing energy save the United States of America. History does indeed record other endeavors to bring the religions of the world into line. The Christian Fathers of the fourth century credited Demetrius Phalereus, the large-minded librarian of Ptolemy Philadelphus, about 250 B.C., with the attempt to procure the sacred books, not only of the Jews, but also of the Ethiopians, Indians, Persians, Elamites, Babylonians, Assyrians, Chaldeans, Romans, Phœnicians, Syrians, and Greeks. The great Emperor Akbar (the contemporary of Queen Elizabeth) invited to his court Jews, Christians, Mohammedans, Brahmans, and Zoroastrians. He listened to their discussions, he weighed their arguments, until (says one of the native historians) there grew gradually, as the outline on a stone, the conviction in his heart that there were sensible men in all religions. Different, indeed, is this from the court condemnation by the English Lexicographer, Samuel Johnson, who said a hundred years ago, "There are two objects of curiosity,—the Christian world and the Mohammedan world: all the rest may be considered barbarous." This Congress meets, I trust, in the spirit of that wise old man who wrote: "One is born a Pagan, another a Jew, a third a Mussulman. The true philosopher

*A paper read before the World's Parliament of Religions, Chicago, Sept. 18, 1893.

sees in each a fellow seeking after God." With this conviction of the sympathy of religions I offer some remarks founded on the study of the world's sacred books.

I will not stop to define a sacred book, or distinguish it from those which, like the "Imitatio Christi," the "Theologia Germanica," or "Pilgrim's Progress," have deeply influenced Christian thought or feeling. It is enough to observe that the significance of great collections of religious literature cannot be overestimated. As soon as a faith produces a scripture,—*i.e.*, a book invested with legal or other authority, no matter on how lowly a scale,—it at once acquires an element of permanence. Such permanence has both advantages and dangers. First of all, it provides the great sustenance for religious affection; it protects a young and growing religion from too rapid change through contact with foreign influences; it settles a base for future internal development; it secures a certain stability; it fixes a standard of belief, consolidates the moral type.

It has been sometimes argued that, if the Gospels had never been written, the Christian Church, which existed for a generation ere they were composed, would still have transmitted its orders and administered its sacraments and lived on by its great tradition. But where would have been the image of Jesus enshrined in these brief records? How could it have sunk into the heart of nations, and served as the impulse and the goal of endeavor, unexhausted in Christendom after eighteen centuries? The diversity of the religions of Greece, their tendency to pass into one another, the ease with which new cults obtained a footing in Rome, the decline of any vital faith during the last days of the republic, supply abundant illustrations of the religious weakness of a nation without scriptures. On the other hand, the dangers are obvious. The letter takes the place of the spirit, the transitory is confused with the permanent, the occasional is made universal, the local and temporal is erected into the everlasting and absolute.

The sacred book is indispensable for the missionary religion. Even Judaism, imperfect as was its development in this direction, discovered this as the Greek version of the seventy made its way along the Mediterranean. Take the Koran from Islam, and where would have been its conquering power? Read the records of the heroic labors of the Buddhist missionaries and of the devoted toil of the Chinese pilgrims to India in search of copies of the holy books; you may be at a loss to understand the enthusiasm with which they gave their lives to the reproduction of the teachings of the great Master; you will see how clear and immediate was the perception that the diffusion of the new religion depended on the translation of its scriptures.

And now, one after another, our age has witnessed the resurrection of ancient literatures. Philology has put the key of language into our hands. Shrine after shrine in the world's great temple has been entered: the songs of praise, the commands of law, the litanies of penitence, have been fetched from the tombs of the Nile or the mounds of Mesopotamia or the sanctuaries of the Ganges. The Bible of humanity has been recorded. What will it teach us? I desire to suggest to this Congress that it brings home the need of a conception of revelation unconfined to any particular religion, but capable of application in diverse modes to all. Suffer me to illustrate this very briefly under three heads: 1. Ideas of Ethics. 2. Ideas of Inspiration. 3. Ideas of Incarnation.

The sacred books of the world are necessarily varied in character and contents. Yet no group of scriptures fails to recognize in the long run the supreme importance of conduct. Here is that which, in the control of action, speech, and thought, is of the highest significance for life. This consciousness sometimes lights up even the most arid wastes of sacrificial detail.

All nations do not pass through the same stages of moral evolution within the same periods or mark them by the same crises. The development of one is slower, of another more swift. One people seems to remain stationary for millenniums, another advances with each century. But, in so far as they have both consciously reached the same moral relations and attained the same insight, the ethical truth which they have gained has the same validity. Enter an Egyptian tomb of the century of Moses' birth, and you will find that the soul as it came before the judges in the other world

was summoned to declare its innocence in such words as these: "I am not a doer of what is wrong, I am not a robber, I am not a murderer, I am not a liar, I am not unchaste, I am not the causer of others' tears." Is the standard of duty here implied less noble than that of the decalogue? Are we to depress the one as human and exalt the other as divine? More than five hundred years before Christ the Chinese sage, Lao-Tsze, bade his disciples "Recompense injury with kindness," and at the same great era, faithful in noble utterance, Gautama the Buddha said, "Let man overcome anger by liberality and the liar by truth." Is this less a revelation of a higher ideal than the injunction of Jesus, "Resist not evil, but whosoever smiteth thee on thy right cheek turn to him the other also"? The fact surely is that we cannot draw any partition line through the phenomena of the moral life, and affirm that on one side lie the generalizations of earthly reason and on the other the declarations of heavenly truth. The utterances in which the heart of man has embodied its glimpses of the higher vision are not all of equal merit, but they must be explained in the same way. The moralists of the Flowery Land, even before Confucius, were not slow to perceive this, though they could not apply it over so wide a range as that now open to us. Heaven, in giving birth to the multitudes of the people, to every faculty and relationship affixed its law. The people possess this normal virtue.

In the ancient records gathered up in the Shu King, the Duke of Chow related how Hea would not follow the leading of Shang Ti, supreme ruler of God. "In the daily business of life and the most common actions," wrote the commentator, "we feel, as it were, an influence exerted on the intelligence, the emotions, and the heart. Even the most stupid are not without their gleams of light." This is the leading idea of Ti, and there is no place where it is not felt. Modern ethical theory, in the forms which it has assumed at the hands of Butler, Kent, and Martineau, recognizes this element. Its relation to the whole philosophy of religion will no doubt be discussed by other speakers at this Congress.

Suffer me, in brief, to state my conviction that the authority of conscience only receives its full explanation when it is admitted that that difference which we designate in forms of "higher" and "lower" is not of our own making. It issues forth from our own nature because it has been first implanted within it. It is a speech to our souls of a loftier voice, growing clearer and more articulate as thought grows wider and feeling more pure. It is, in fact, the witness of God within us: it is the self-manifestation of his righteousness, so that in the common terms of universal moral experience lies the first and broadest element of revelation. But may we not apply the same tests, the worth of belief, the genuineness of feeling, to more special cases? If the divine life shows itself forth in the development of conscience, may it not be traced also in the slow rise of a nation's thought of God, or in the swifter response of nobler minds to the appeal of heaven?

The fact is that man is so conscious of his weakness that in his earlier days all higher knowledge, the gifts of language and letters, the discovery of the crafts, the inventions of civilization, poetry, and song, art, law, philosophy, bear about them the stamp of the superhuman. "From thee," sang Pindar (nearest of Greeks to Hebrew prophecy), "cometh all high excellence to mortals." Such love is, in fact, the teaching of the unseen, the manifestation of the infinite in our mortal ken. If this conception of providential guidance be true in the broad sphere of human intelligence, does it cease to be true in the realm of religious thought? Read one of the Egyptian hymns laid in the believer's coffin ere Moses was born:—

Praise to Amen-Ra, the good God beloved, the ancient of heavens, the oldest of the earth, Lord of Eternity, Maker Everlasting. He is the causer of pleasure and light, maker of grass for the cattle and of fruitful trees for man, causing the fish to live in the river and the birds to fill the air, lying awake when all men sleep to seek out the good of his creatures. We worship thy spirit who alone hast made us; we, whom thou hast made, thank thee that thou hast given us birth; we give thee praises for thy mercy to us.

Is this less inspired than a Hebrew psalm? Study that antique record of all, the Zarathustra in the Gathas, which all scholars receive as the oldest part of the Zend-Avesta. Does it not rest on a religious experience similar in kind to that of Isaiah?

Theologies may be many, but religion is but one. It was after this that the Vedic seers were groping when they looked at the varied worship around them, and cried, "They call him India, Mitra, Varuna, Agni, sages name variously him who is but one"; or, again, "The sages in their hymns give many forms to him who is but one." It was this essential fact with which the early Christians were confronted as they saw that the Greek poets and philosophers had reached truths about the being of God not at all unlike those of Moses and the prophets. Their solution was worthy of freedom and universality of the spirit of Jesus. They were for recognizing and welcoming truth wherever they found it, and they referred it without hesitation to the ultimate source of wisdom and knowledge, the Logos, at once the minor thought and the uttered word of God. The martyr Justin affirmed that the Logos had worked through Socrates, as it had been present in Jesus; nay, with a wider outlook, he spoke of the seed of the Logos implanted in every race of man. In virtue of this fellowship, therefore, all truth was revelation, and akin to Christ himself. "Whatsoever things were said among all men are the property of us Christians." The Alexandrian teachers shared the same conception. The divine intelligence pervaded human life and history, and showed itself in all that was best in beauty, goodness, truth. The way of truth was like a mighty river ever flowing; and, as it passed, it was ever receiving fresh streams on this side and that. Nay, so clear in Clement's view was the work of Greek philosophy that he not only regarded it like law and gospel as a gift of God, it was an actual covenant as much as that of Sinai, possessed of its own justifying power or following the great generalizations of Saint Paul. The law was a tutor to bring the Jews to Christ. Clement added that philosophy wrought the same heaven-appointed service for the Greeks. May we not use the same great conception over other fields of the history of religion? "In all ages," affirmed the author of the wisdom of Solomon, "wisdom entering into the holy soul maketh them friends of God and prophets." So we may claim in its widest application the saying of Mohammed: "Every nation has a creator of the heavens,—to which they turn in prayer,—it is God who turneth them toward it. Hasten, then, emulously after good wheresoever ye be. God will one day bring you all together."

We shall no longer, then, speak like a distinguished Oxford professor of the three chief false religions,—Brahmanism, Buddhism, Islam. In so far as the soul discerns God, the reverence, adoration, trust, which constitutes the moral and spiritual elements of its faith, are in fact identical through every variety of creed. They may be more or less clearly articulate, less or more crude and confused, or pure and elevated; but they are in substance just the same.

"In the adoration and benedictions of righteous men," said the poet of the Masnavi-i-Manavi, "the praises are mingled into one stream; all the vessels are emptied into one ewer; because he that is praised is in fact only one. In this respect all religions are only one religion." Can the same thought be carried one step farther? If inspiration be a world-wide process, unconfined by specific limits of one people or one book, may the same be said of the idea of incarnation? The conception of incarnation has many forms, and in different theologies serves various ends. But they all possess one feature in common. Among the functions of the manifestation of the divine man is instruction. His life is in some sense or other a mode of revelation. Study the various legends belonging to Central America of which the beautiful story of the Mexican Quetzalcoatl may be taken as a type,—the virgin born who inaugurates a reign of peace, who establishes arts, institutes beneficent laws, abolishes all human and animal sacrifices and suppresses war,—they all revolve around the idea of disclosing among men a higher life and wisdom and righteousness and love, which is in truth an unveiling of heaven. Or consider a much more highly developed type, that of the Buddhas in theistic Buddhism, as the manifestation of the self-existent everlasting God. Not once only did he leave his heavenly home to become incarnate in his mother's womb.

Repeatedly am I born in the land of the living. And what reason should I have to manifest myself? When men have become unwise, unbelieving, ignorant, careless, then

I, who know the course of the world, declare "I am so-and-so," and consider how I can incline them to enlightenment, how they can become partakers of the Buddha-nature.

To become partakers of the divine nature is the goal also of the Christian believer. But may it not be stated as already implicitly a present fact? When Saint Paul quoted the words of Aratus on Mars Hill, "For we also are his offspring," did he not recognize the sonship of man to God as a universal truth? Was not this the meaning of Jesus when he bade his followers pray, "Our Father who art in heaven"? Once more Greek wisdom may supply us with a form for our thought. The Logos of God, which became flesh and dwelt in Christ, wrought, so Justin tells us, in Socrates as well. Was its purpose or effect limited to those two? Is there not a sense in which it appears in all men? If there is a true light which lighteneth every man that cometh into the world, will not every man, as he lives by the light himself, also show forth God? The word of God is not of single application. It is boundless, unlimited. For each man, as he enters into being, there is an idea in the divine mind—may we not say in our poor human fashion?—of what God means him to be that dwells in every soul, and realizing itself, not in conduct only, but in each several highest forms of human endeavor. It is the fountain of all lofty thought, it utters itself through the creatures of beauty in poetry and art, it prompts the investigation of science, it guides the inquiries of philosophy. There are so many kinds of voices in the world, and no kind is without signification. So many voices! So many words! Each soul a fresh word with a new destiny conceived for it by God, to be something which none that has preceded has ever been before; to show forth some purpose of the Divine Being just then and there which none else could make known.

Thus conceived, the history of religion gathers up into itself the history of human thought and life. It becomes the story of God's continual revelation to our race. However much we may mar or frustrate it, in this revelation each one of us may have part. Its forms may change from age to age, its institutions may rise and fall, its rights and usages may grow and decline. These are the temporary, the local, the accidental: they are not the essence which abides. To realize the sympathy of religions is the first step toward grasping this great thought. May this Congress, with its noble representation of so many faiths, hasten the day of mutual understanding when God, by whatever name we hallow him, shall be all in all!

J. Estlin Carpenter.

---

*THE BRAHMO SOMAJ.**

India is the mother of religions, the land of evolution. I am going this morning to give you an example to demonstrate the truth of this statement. The Brahmo Somaj of India, which I have the honor to represent, is that example.

Our society is a new society. Our religion is a new religion; but it comes from far, far antiquity, from the very roots of our national life, hundreds of centuries ago. If you will be kind to me, if the officers of the Parliament will be kind to me, and last, though not least, if the reporters of the newspapers will be kind to me, I will unfold my tale.

Sixty-three years ago the whole land of India, the whole country of Bengal, was full of a mighty clamor, the great and jarring noises of a heterogeneous polytheism rent the stillness of the sky. The crying of widows—nay, far more lamentable, the crying of those miserable women who had to be burned on the funeral pyre of their dead husbands—desecrated the holiness of the gods of earth.

We had the Buddhist goddess of the country, the mother of the people, ten-handed, holding in each hand the weapons for the defence of her children. We had the white goddess of learning, playing in her vena, a stringed instrument of music, the strings of wisdom, because, my friends, all wisdom is musical: where there is a discord there is no deep wisdom. [Applause.] The goddess of good fortune, holding in her arms, not the horn, but the basket of plenty, blessing the nation of India, was there; and the god with the head of an elephant, and the god who rides on a peacock,—marshal men are always fashionable, you know; and the 33,000,000 of gods and goddesses be-

*Address at the World's Parliament of Religions.

sides. I have my theory about the mythology of Hinduism, but this is not the time to take it up. Amid all the darkness of the times there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Doham Roy. In his boyhood he had studied the Arabic and Persian. He had studied Sanskrit, and his mother was a Bengalee. Before he was out of his teens he made a journey to Thibet, and learned the wisdom of the Lamas. He was a singular boy, who, when the steam-engine and the telegraph were unknown, when the roads were not made, when in every bit of jungle there lurked the tiger and other beasts of prey, when robbers more fearful than wild beasts waited for unwary pilgrims, penetrated through the Himalayas into Thibet, which at such a time for a boy of sixteen was an achievement of which even a Yankee might be proud. But he did more. Before he became a man, he wrote a book proving the falsehood of all polytheism, and the truth of the existence of the living God. This brought upon his head persecution,—nay, even such serious displeasure of his own parents that he had to leave his home for a while and live the life of a wanderer.

In 1830 this man founded a society known as the Brahmo Somaj. Brahma, as you know, means God. Bramo means the worshipper of God, and Somaj means society. Therefore, Brahmo Somaj means the society of the worshippers of the one living God. While, on the one hand, he establishes the Brahmo Somaj, on the other hand he co-operated with the British government to abolish the barbarous custom of suttee, or the burning of the widows with their dead husbands.

In 1832 he travelled to England, the very first Hindu who ever went to Europe; and in 1833 he died, and his sacred bones are interred in Brisco, the place where every Hindu pilgrim goes to pay his tribute and reverence. This monotheism, the true living God,—this society in the name of this great God,—what were the underlying principles upon which it was established?

The principles were those of the old Hindu scriptures. The Brahmo Somaj founded this monotheism upon the inspiration of the Vedas and the Upanishads. When Raja Ram Doham Roy died, his followers for a while found it nearly impossible to maintain the infant association. But the spirit of God was there. The movement sprang up in the fulness of time. The seeds of the eternal truth were sown in it. How could it die? Hence, in the course of time, other men sprang up to preserve it and contribute to its growth. Did I say that the spirit of God was there? Did I say that the seed of eternal truth was there? There? Where? All societies, all churches, all religious movements, have their foundation, not without, but within, the depths of the human soul. [Applause.] Where the basis of a church is outside, the floods shall rise, the rain shall beat, and the storm shall blow, and, like a heap of sand, it will melt in the sea. Where the basis is within the heart, within the soul, the storm shall rise and the rain shall beat, and the flood shall come; but like a rock it neither wavers nor falls. So that the movement of the Brahmo Somaj shall never fail. [Applause.] Think for yourselves, my brothers and sisters, upon what foundation your house is laid.

In the course of time, as the movement grew on, the members began to doubt whether the Hindu scriptures were really infallible. In their souls, in the depth of their intelligence, they thought they heard a voice here and there, at first in feeble accents, contradicting the deliverances of the Vedas and Upanishads. What shall be our theological principles? Upon what principles shall our religion stand? The small accents in which the question first was asked became louder and louder, and were more and more echoed in the rising religious society, until it became the most practical of all problems,—upon what book shall true religion stand?

The hammer of the president lies to my left: it is hanging over my head by the thin cord of half an hour, and I therefore cannot enter into details. Briefly, they found that it was impossible that the Hindu scriptures should be the only records of true religion. They found that the spirit was the great source of confirmation, the voice of God was the great judge, the soul of the indweller was the revealer of truth; and, although there were truths in the Hindu scriptures, they could not recognize them as the only infallible standard of spiritual reality. So twenty-one years after the foundation of Brahmo Somaj the doctrine of

the infallibility of the Hindu scriptures was not infallible. Are there not other scriptures also? Did I not tell you the other day that on the imperial throne of India Christianity now sat, with the gospel of peace in one hand, and the sceptre of civilization in the other? [Applause.] The Bible had penetrated into India: its pages were unfolded, its truths were read and taught.

The Bible is the book which mankind shall not ignore. [Applause.] Recognizing, therefore, on the one hand the great inspiration of the Hindu scriptures, we could not but, on the other hand, recognize the inspiration and the authority of the Bible. [Applause.] And in 1861 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions. Our monotheism, therefore, stands upon all scriptures. That is our theological principle; and that principle did not emanate from the depths of our own consciousness, as the donkey was delivered out of the depths of the German consciousness: it came out as the natural result of the indwelling of God-spirit within our fellow-believers. No, it was not the Christian missionaries that drew our attention to the Bible; it was not the Mohammedan priests who showed us the excellent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to his excellences as revealed in the record of holy experience everywhere. By his leading and his light it was that we recognize these facts, and upon the rock of everlasting and eternal reality our theological basis was laid. [Loud applause.]

What is theology without morality? What is the inspiration of this book or the authority of that prophet without personal holiness, the cleanliness of this God-made temple and the cleanliness of the deeper temple within? Soon after we had got through our theology the question stared us in the face that we were not good men,—pure-minded, holy men,—and that there were innumerable evils around us, in our houses, in our national usages, in the organization of our society.

The Brahmo Somaj, therefore, next laid its hand upon the reformation of society. In 1851 the first intermarriage was celebrated. Intermarriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese wall that surrounds every household and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahmo Somaj we asked, "Shall this Chinese wall disgrace the freedom of God's children forever?" Break it down! Down with it, and away! [Cheers.]

Next my honored leader and friend, Keshub Chunder Sen—peace and honor lead to his spirit in heaven!—so arranged that marriage between different castes should take place. The Brahmans were offended. Wiseacres shook their heads, even leaders of the Brahmo Somaj shrugged up their shoulders and put their hands into their pockets. "These young firebrands," they said, "are going to set fire to the whole of society." But intermarriage took place, and widow marriage took place. Do you know what the widows of India are? A little girl of ten or twelve years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances and austerities and miseries and loneliness and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a lady who marries a first time and then a second time and then a third time and a fourth time,—who marries as many times as there are seasons in the year. [Laughter and applause.] I do not understand the conduct of such ladies and gentlemen. But I do think that, when a little child of eleven loses what men call her husband, and who has never been a wife for a single day of her life, to put her to the wretchedness of a life-long widowhood and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot be too soon done away. [Applause.] Hence intermarriages and widow marriages.

My friend and brother, Mr. Magarkar, will tell you more fully about that problem in India by and by. Our hands were thus laid upon the problem of social and domestic improvement; and the result of that was that very soon a rupture took place in the Brahmo Somaj.

We young men had to go,—with all our

social reform,—and shift for ourselves as best we might. When these social reforms were partially completed, there came another question. We had married the widow, we had prevented the burning of widows: what about her personal purity, the sanctification of our own consciences, the regeneration of our own souls? What about our acceptance before the awful tribunal of the God of infinite justice? Social reform and the doing of public good is itself only legitimate when it develops into the all-embracing principle of personal purity and the holiness of the soul. My friends, I am often afraid, I confess, when I contemplate the condition of European and American society. Your activities are so manifold, your work is so extensive, that you are drowned in it; and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions. [Applause.] A right theological basis may lead to social reform, but a right line of public activity and the doing of good is bound to lead to the salvation of the doer's soul and the regeneration of public men. After the end of the work of our social reform we were therefore led into this great subject,—how shall this unregenerate nature be regenerated? this defiled temple, what waters shall wash it into a new and pure condition? All these motives and desires will put an end to them all, and make man what he was, the immaculate child of God, as Christ was, as all regenerated men were. [Applause.]

Theological principle first, moral principle next, and in the third place the spiritual of the Bramo Somaj. Devotions, repentance, prayer, praise, faith; throwing ourselves entirely and absolutely upon the spirit of God and upon his saving love. Moral aspirations do not mean holiness: a desire of being good does not mean to be good. The bullock that carries on its back hundredweights of sugar does not taste a grain of sweetness because of its unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams and fine sermons, either hearing or speaking them,—going to sleep over them or listening to them intently,—these will never make a life perfect. Devotion only, prayer, direct perception of God's spirit, communion with him, absolute self-abasement before his majesty, devotional fervor, devotional excitement, spiritual absorption, living and moving in God, — that is the secret of personal holiness. [Loud applause.]

And in the third stage of our career, therefore, spiritual excitement, long devotions, intense fervor, contemplation, endless self-abasement, not merely before God, but before man, became the rule of our lives. God is unseen: it does not harm anybody or make him appear less respectable if he says to God, "I am a sinner: forgive me." But to make your confessions before man, to abase yourselves before your brothers and sisters, to take the dust off the feet of holy men, to feel that you are a miserable, wretched object in God's holy congregation, — that requires a little self-humiliation, a little moral courage. Our devotional life, therefore, is twofold, bearing reverence and trust for God and reverence and trust for man; and in our infant and apostolical church we have, therefore, often immersed ourselves into spiritual practices which would seem absurd to you if I were to relate them in your hearing.

The bird behind me—Dr. Barrows being an angel is very like a bird [laughter]—has whispered in my ears that I have only five minutes more. The last principle I have to take up is the progressiveness of the Brahmo Somaj. Theology is good, moral resolutions are good, devotional fervor is good. The problem is, How shall we go on ever and ever in an onward way, in the upper path of progress, and approach toward divine perfection? God is infinite. What limit is there to his goodness or his wisdom or his righteousness? All the scriptures sing his glory, all the prophets in the heaven declare his majesty, all the martyrs have reddened the world with their blood, in order that his holiness might be known. God is the one infinite good; and, after we have made our three attempts of theological, moral, and spiritual principle, the question came that God is the one eternal and infinite, the inspirer of all human kind. The part of our progress then lay toward allaying ourselves, toward affiliating ourselves, with the faith and the righteousness and wisdom of all religions and all mankind. Christianity declares the glory of God; Hinduism speaks about his infinite and eternal excel-

lence; Mohammedanism, with fire and sword, proves the almightiness of its will; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of all scriptures; and our progress lay in harmonizing these various systems, these various prophecies and developments, into one great system.

Hence the new system of religion in the Brahmo Somaj is called the new dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Zend-Avesta. The Christian admires his own principles of spiritual culture; the Hindu does the same; the Mohammedan does the same; but the Brahmo Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion. For a whole decade my friend, Keshub Chunder Sen, and many other apostles of the Brahmo Somaj, have travelled from village to village, from province to province, from continent to continent, declaring this new dispensation and the harmony of all religious prophecies and systems unto the glory of the one true living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fulness of time you have called this august Parliament of Religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our very lives, the ideal of our very being. I do not come to the sessions of this Parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo Somaj will feel most exalted; and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded! May the spread of the new dispensation rest with you, and make you our brothers and sisters! Representatives of all religions, may all your religions merge into the fatherhood of God and in the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled, and mankind may become one kingdom with God our Father. [Loud cheers.]

P. C. Mozoomdar.

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*HYMN.**

O prophet souls of all the years,
Bend o'er us from above;
Your far-off vision, toils, and tears
Now to fulfilment move.

From tropic clime and zones of frost
They come, of every name,—
This, this our day of Pentecost,
The Spirit's tongue of flame!

The ancient barriers disappear;
Down bow the mountains high;
The sea-divided shores draw near
In a world's unity.

One Life together we confess,
One all-indwelling Word,
One holy call to righteousness
Within the silence heard.

One Law that guides the shining spheres
As on through space they roll,
And speaks in flaming characters
On Sinais of the soul.

One Love, unfathomed, measureless,
An ever-flowing sea,
That holds within its vast embrace
Time and eternity.

F. L. Hosmer.

THE WORLD'S PARLIAMENT OF RELIGIONS.

The wonderful Parliament of Religions, which has been going on for a month past in Chicago, is not only the culmination and crown of the great Columbian Exposition of 1893, but it is one of the most memorable events of the world's religious history. Its importance is so great that it would be unpardonable in us if we did not give a large amount of space to it, especially as it is a movement looking exactly in the direction of that breadth, liberty, and increasing unity in religions which the *Unitarian* is so earnestly working for.

In the first place, no religious congress or convention of the modern world has ever before brought together such a vast array of talent. But, what is far more significant,

* Composed for and sung at the social reunion in Unity Church, Chicago, during the Unitarian Congress.

none before has ever begun to be so broadly representative of the different countries, races, and especially religions of the earth. Heretofore, practically, all religious congresses, or conventions, called together in whatever age or land, have been made up of adherents of only a single faith. They have been summoned in the interest of that single faith. But here we have a congress made up of representatives of nearly every important religion of mankind, and called in the interest of all. Here believers in every great sacred book of the world, and disciples of every great religious prophet, come together, not as enemies, but as friends and brothers ; not to rend and devour each other, but to learn lessons of wisdom and charity at each other's feet. Such a spectacle the world has never before seen. It is not only unprecedented, but it is profoundly significant.

The Church Congresses that group themselves about the central Parliament began a week before the close of August, and will continue till about the middle of October. The great Parliament of Religions proper began September 11, and continued seventeen days, closing on the 27th. Important and interesting as the Church Congresses are, it is the Parliament that is the great and unique thing, whose significance in the religious world is felt to be so great.

Its place of meeting was the Hall of Columbus, in the Memorial Art Palace, on the Lake Front Park. The attendance was very large, the hall, which seats three thousand, being crowded morning, afternoon, and evening throughout the entire two and one half weeks, with overflow meetings on many days into adjoining halls.

Naturally, Monday, September 11, the opening day, was in some respects the most interesting of all because it *was* the *opening*, the day on which a large part of the most distinguished delegates from abroad were formally presented to the Parliament, and made brief addresses of greeting. Many went home at the close of that great day, saying, "Of all days in our religious experience, this has been the most impressive, and the one that we would be least willing to drop out of memory." It was a most remarkable company that Hon. C. C. Bonney, President of the World's Columbian Auxiliary, and Rev. Dr. Barrows, President of the General Committee on Religious Congresses, led on to the platform of the great Hall of Columbus at ten o'clock on that historic morning. There were men from the snow-crowned Himalayas, from the populous cities of India, from the valleys of the Tigris and the Euphrates, from the shores of the historic Nile, from Japan, the Sunrise Kingdom, from China, the Celestial Empire, from nearly every European State, from Australasia, newest of nations, from all parts of our own great republic. As Dr. Barrows felicitously phrased it, "Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems," all sat down side by side. There was Cardinal Gibbons, the highest prelate of the American Catholic Church, in his robes of crimson, with archbishops and other dignitaries of the same Church. There was an archbishop of the Greek Church, arrayed in a gorgeous dress of three or four colors, resplendent with gold chains, crucifixes, and diverse ecclesiastical ornaments, and leaning upon his archbishop's staff. There were other officials of the Greek Church, of lower authority, in striking yet less costly robes. There were Buddhist priests of high rank, clad in white, and Buddhist monks in yellow. There was a Shinto high priest from Japan, arrayed in the richest silk and satin, and representatives of the various faiths of India, for the most part clad in flowing garments of plainest cotton. There was a Chinese mandarin of high rank, elegantly attired, who came by the appointment of his government to represent Confucianism. There were men wearing turbans, others wearing ecclesiastical caps of black or red, and others with bare heads; while, of course, many upon the platform were dressed in the common attire of American citizens. Thus the company was as striking in its appearance as it was distinguished in its make-up.

Nor was it composed wholly of men. A dozen or more women, eminent in connection with our own or other religions, were there also.

The Parliament was called to order by Mr. Bonney. Then the vast throng joined in the hymn,

"All ye nations, praise the Lord,"

led by the great organ, and in the Lord's

Prayer, led by Cardinal Gibbons; and, as the three thousand voices were lifted up and the three thousand heads were bowed, there were few who did not feel the greatness of the occasion. Where before in all its history had the world beheld such a scene, or heard such a symphony of praise and worship from representatives of such diverse races and religions to the one God and Father of all?

The opening address was by President Bonney. It was in every way worthy of the great occasion. It sets forth the scope and significance of the Parliament so well that we cannot do better than to quote from it somewhat at length: —

Worshippers of God and lovers of men, he said, let us rejoice that we have lived to see this glorious day; let us give thanks to the eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various races of men cannot be too highly esteemed.

If this Congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion crowned with glory, and marking the actual beginning of a new epoch of brotherhood and peace. [Applause.]

For, when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord, and learn war no more. [Cheers.]

In this Congress the word "religion" means the love and worship of God and the love and service of man. We believe the Scripture that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him." We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

As the finite can never fully comprehend the infinite, not perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But, properly understood, these varieties of view are not causes of discord and strife, but rather incentives to deeper interest and examination. Necessarily, God reveals himself differently to a child than to a man, to a philosopher than to one who cannot read. Each must see God with the eyes of his own soul. Each must behold him through the colored glass of his own nature. Each one must receive him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed himself in the other, and remembers the inexorable law that with what judgment it judges it shall itself be judged. [Applause.]

At first the proposal of a World's Congress of Religions seemed impracticable. It was said that the religions had never met but in conflict, and that a different result could not be expected now. A committee of organization was, nevertheless, appointed to make the necessary arrangements. This committee was composed of representatives of sixteen different religious bodies. Rev. Dr. John Henry Barrows was made chairman. How zealously and efficiently he has performed the great work committed to his hands this Congress is a sufficient witness.

The preliminary address of the committee, prepared by him and sent throughout the world, elicited the most gratifying responses, and proved that the proposed congress was not only practicable, but also that it was most earnestly demanded by the needs of the present age. The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal their benedictions, and promised the Congress their active co-operation and support. [Applause.]

The programme for the Religious Congresses of 1893 constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The programme of this general Parliament of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, and the American States, and indirectly includes many other countries. This remarkable programme presents, among other great themes to be considered in this Congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

This programme also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the re-

lations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace, and war, and many other themes of absorbing interest. The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll.

For the execution of this part of the general programme seventeen days have been assigned.

To this more than imperial feast I bid you welcome.

We meet on the mountain height of absolute respect for the religious convictions of each other, and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. [Cheers.]

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume. This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men. Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower.

It is the brotherhood of religions.

In this name I welcome the first Parliament of the Religions of the World.

Following Mr. Bonney came a most eloquent address from Dr. Barrows, telling us of the labor which the Parliament had cost, the high hopes and the lofty faith which had inspired the labor, the generous, glad, and noble co-operation which had come from so many quarters, the final triumph over all difficulties, and the joy and gratitude that were in his and so many other hearts at the dawning of this great hour in the world's religious history.

Following Dr. Barrows's address, we had other addresses of welcome to the Parliament from Archbishop Freehan of Chicago, Rev. Augusta J. Chapin, whose labors in bringing about the great consummation have been hardly less than those of Dr. Barrows himself, Hon. H. N. Higginbothan, president of the Columbian Exposition, and Rev. Alexander McKenzie. Then came the presentation of distinguished foreign delegates, with addresses from the same. It would hardly be possible to overstate the interest of these presentations and these addresses, bringing as they did greetings and fellowship from all parts of the world.

Among the eminent persons presented were Cardinal Gibbons of Baltimore, Archbishop Redwood of New Zealand, Count Bernstorff of Berlin, Germany, Archbishop Latas of Greece, Dr. Carl von Bergen of Sweden, Prof. Chakahar, Miss Jeanne Serabji, Mr. H. Dharmapala, and Rev. P. C. Mozoomdar of India, Hon. Pung Quang Yu of China, Prince Wolkousky of Russia, Principal Grant of Canada, Mrs. Ormiston Chant and Prof. Momerie of London, Prof. Bonet-Maury of Paris, Bishop Arnett of the African M. E. Church, and others.

We should be glad to quote from the speeches of these eminent men and women; but space forbids. We can only say that some of them were of great interest; and all were warm with greetings to the Parliament, and congratulations upon the successful inauguration of an undertaking so full of promise to the future of religion.

Of all the representatives of foreign religions who appeared before the Parliament, no one was received with more marks of respect or with warmer applause than the distinguished scholar, Hon. Pung Quang Yu, the Secretary of the Chinese Legation in Washington, who had been commissioned by his government to represent Confucianism in the Parliament. President Bonney introduced him by saying: "We have not treated China very well in this country. We have sometimes been severe toward her, and sometimes have persecuted her children; but the Emperor of China has responded in a Christian spirit to our call, and sent a delegate to this Congress." When Mr. Yu came forward, he was greeted with a perfect storm of applause, and with a long-continued waving of hats and handkerchiefs, which showed that a large part of those present were ashamed of the treatment which our government has extended to his countrymen, and wanted to do something, if possible, to let him, as a representative of his nation, know their shame. His address of greeting to the Congress in behalf of his government was one of the most courteous, dignified, and in every way admirable addresses delivered before the body. Among other things he said:—

This is a great moment in the history of nations and religions. For the first time men of various faiths meet in one great hall to report what they believe and the grounds for their belief. The great sage of China, who is honored not only by the millions of our own land, but throughout the world, believed that human duty was summed up in "reciprocity"; and I think the word "reciprocity" finds a new meaning and glory in the proceedings of this historic Parliament. I am glad that the great empire of China has accepted the invitation of those who have called this Parliament, and is to be represented in this great school of comparative religion. Only the happiest results will come, I am sure, from our meeting together in the spirit of friendliness. Each may learn from the other some lessons, I trust, of charity and good will, and discover what is excellent in other faiths than his own. In behalf of my government and people I extend to the representatives gathered in this great hall the friendliest salutations, and to those who have spoken I give my most cordial thanks.

To show how large and thorough was the preparation that had been made for the Parliament on the part of those who planned it, and what pains they had taken to obtain the most able and reliable papers possible regarding the great non-Christian religions, I may say that Dr. Barrows had caused advertisements to be printed in Chinese papers, offering prizes in gold for essays of extraordinary merit on the two great Chinese religions, Confucianism and Taoism. The two papers to which the highest prizes had been awarded, both written in China and selected from among the competing papers by a commission of Chinese scholars, were read in the Parliament. I need hardly say that they were of great interest. It is easy to see the value of such studies of any subject. They give us information from the inside, from those who know. That is the true way in which to study anything. Study it from the inside. Let every man and every institution speak for itself. Study sympathetically. Go for information to those who know, and not merely to those who guess, and especially do not go to those who speak only to misrepresent. It is the glory of this great Parliament that it has brought us information regarding not only every Christian sect and denomination, but regarding every important religion of the world,—thus from the inside, from those who know, from those who represent it sympathetically, and therefore who are able to show us its real spirit and its deeper life.

Of course, upon no other one subject was there so many papers and addresses as upon the subject of Comparative Religion, since it was for this that the Parliament primarily stood. Even those numerous papers whose aim was to explain and present and show the good points of the various different separate religions of the world did but present material for the study of comparative religion. For we must first know what the different religions of mankind are before we can begin the work of intelligently comparing them.

One of the results that is sure to follow this great Parliament is an increased interest in this study in our own, and indeed in all other civilized lands. And this will be a result of immense value. As he who knows only one book knows none, so he who knows only one form of religious thought knows none. In a world where religion, under many names and in many forms, has played so large a part in the history and has entered so deeply into all human life, there can be no culture, in any broad sense, that does not include some knowledge of at least the leading religions of mankind. And especially do men need to get knowledge of and come into contact with other religions than their own, as an influence to help them toward breadth and tolerance. He who never comes into contact with any but men of his own faith, almost of necessity grows to be a bigot. Only as we mingle with men and women whose religious views are very different from our own, and yet whom we find out to be just as good as we are and just as devout, do we learn to have charity, and to measure human beings by tests that are deeper than creeds, or modes of worship, or names, or forms of belief.

To all who believe that religion in the past has been a one-sided thing,—seriously one-sided, because to its own loss and to the loss of the world woman has been so largely unrepresented among its teachers,—to all who believe this, it was an inspiring feature of the great Parliament that woman was given so prominent a place on its platform and among its speakers. Not that there were as many women who spoke as men by

any means: the number of women to the number of men was, perhaps, as one to six or seven. But that was much, very much. In no land of the world except ours could that have been, and in no age preceding our own. This religious Parliament proclaims nothing more clearly than that the long day of woman's subordination and oppression is drawing toward its afternoon; and a to-morrow of justice, appreciation, opportunity, and equality with man is coming.

As Unitarians of course we were interested and gratified to find that so many of the women speakers were Unitarians. We counted up and found that ten—more than half of the whole number—were of our household of faith, besides Rev. Augusta J. Chapin, the president of the Woman's General Committee. These ten were Mrs. Ormiston Chant, Mrs. Julia Ward Howe, Mrs. Eliza R. Sunderland, Rev. Marion Murdock, Rev. Ida C. Hultin, Rev. Anna Garlin Spencer, Rev. Antoinette Brown Blackwell, Rev. Olympia Brown, Mrs. Mary A. Livermore, and Mrs. Celia P. Woolley.

One of the surprises of the Parliament was the fact that came to light in so many ways that most of the great non-Christian religions have been and are far more tolerant in their spirit than Christianity. Mohammedanism is an exception. From the first Islam adopted the sword as an instrument for the propagation of its faith. Hence its track of advance has been often marked with intolerance and persecution and stained with blood. But in this respect it has been little or no worse than Christianity. When, however, we go beyond Mohammedanism to such great faiths of Asia as Buddhism, Brahmanism, Zoroastrianism, or Parsism, and Confucianism, we find a great and impressive contrast. These religions have made their conquest almost wholly by peaceful means. Not only do they teach tolerance and charity (Christianity does that), but they have nearly always practised these great virtues, which, alas! cannot be said of Christianity. So that, when we come to have the history and practical working of our faith placed beside the history and practical results of some of the great faiths of Asia, we are put to the blush. This is what occurred again and again in the Parliament. Of course there were a few discordant notes in the great symphony of the Parliament. Dogmatic and intolerant spirits are to be found everywhere in the world, we suppose,—certainly they are numerous in our part of the world. It is not strange, therefore, if some of them found their way into these meetings and on to the platform. Several orthodox Protestant speakers were dogmatic in the highest degree, holding up Christianity as the one only true and divine religion, and the orthodox scheme of salvation as the only possible means whereby any could be saved. Several Roman Catholic speakers were equally narrow and dogmatic. After the close of the address of one who had been particularly narrow and harsh, and who had declared to the eminent representatives of the different non-Christian faiths who sat around him on the platform that their religions could not save them, a man in plain clothes, who sat by us, and who had been listening intently, turned and said to us in comment, "Well, if being saved and going to heaven means going to a place where such a spirit of dogmatism and uncharitableness as that will prevail, then I, for one, prefer to go to the other place."

Perhaps nowhere did religious narrowness receive a more telling rebuke than in the Friday morning devotional meeting. Two or three men had been offering up prayers of the narrow type so common all around us, among other things praying for the heathen, that they might be led into the light, might be converted, and might be saved. It so occurred that Mozoomdar, the distinguished leader of the Brahmo Somaj of India, followed these prayers with an address, and with a prayer so earnest, so sweet, so devout, so profound in its spiritual insight, so full of love and charity and the deepest spirit of worship, that it was all the commentary that was needed on what had gone before. Instinctively there sprung up in many a mind the question, Which most needs conversion, these heathen or these Christians? A simple little story was related by one of the speakers that was very telling as a rebuke to bigotry, and as a plea for breadth and brotherhood. The narrator was a learned Hindu. The story was about a frog in a well.

We had been listening to a particularly narrow paper by a Catholic theologian,

claiming for his Church the possession of the one only divine religion of the world. The time had come to close the session, but, as a last thing, this distinguished Hindu was called upon by the president for an address of five minutes. He came forward and said: "I will detain you only long enough to tell you a very simple story, which I think will contain an explanation of the narrownesses which are so often seen among us, which are so very unlovely wherever they are seen, and which do so much to keep the disciples of the different religions of the world apart.

"There was once a frog that lived in a deep well. How he got there we need not stop to inquire: it is enough for us to know that he had never known any other home. He fed upon the worms and other forms of life that he found in the well, and was fat and sleek and contented, believing that his lot was the most favored and his home the most wonderful in the world.

"One day another frog, whose home had been the sea, by chance hopped into the well. The first frog was disposed to be distant, and offended at the intruder. But presently they fell into conversation. 'Where did you come from?' asked the first. 'From the sea,' replied the other. 'The sea! what is that? Surely, it cannot be as large as this well.' And, as he said this, he hopped across to the other side to show the stranger how great the well was. 'Yes!' answered the stranger: 'the sea is very large indeed,—many, many times larger than all the space you have here.' Then he tried to describe the sea and the vast world outside the well. But the first frog was indignant, and hopped again, and still again, across the well to help his companion to realize how very great its extent was. And, when the other still persisted in declaring that the sea was larger, and the world outside the well was more wonderful, the frog, whose home had always been there, grew angry, and declared that such utterances could be made only by one who was either ignorant or a liar.'

"This is the story of the frog in the well," said the Hindu. "Do you not see its lesson? Alas! we are all so much like the poor frog. I live in my narrow well; you live in yours; the follower of each religion lives in his. And, if any one coming from the outside dares to tell us of a world larger than the narrow walls of our creed or our caste or our church or our religion, we are offended, and straightway set him down as a liar. Oh that we might all climb up out of our dark wells, and see how large and glorious is the real world of God and humanity and truth and religion! Then, I am sure, we should cease to quarrel. Then I think we should begin to act like brothers."

But we must bring our report to a close. Of course, all that has been said gives but a bare glimpse at this wonderful Parliament of Religions. At best, we have but gathered a few flowers from a great and magnificent garden.

One question in conclusion: —

What, then, after all our study, are we to say that this extraordinary Parliament of Religions really means?

I answer: —

First, let us all be very sure it does *not* mean that the religious *millennium* has come. It is easy for us in the enthusiasm of such a remarkable gathering to lose clearness of judgment, and jump to the conclusion that the days of religious prejudice and strife are over. But such a judgment is wholly unwarranted. They are very far from over. If this Parliament marks an important step, as it clearly does, in the direction of such a blessed consummation, it is quite enough.

Secondly, this Parliament does not mean *identity of belief* on the part of all who were called together by it. On the contrary, it would be hard to collect a company of men and women, who care for religion at all, whose beliefs are more diverse.

Further, it is clear that this Parliament does not mean *religious indifference.* Men do not travel thousands of miles at great expenditures of time and money in the interest of something regarding which they have no care. Nothing is more certain than that instead of indifference it means profound, religious earnestness.

Still further, this Parliament does not mean that the men and women who have come together believe that *all forms of religion are equally true* or *equally good.* It is doubtful if a single one of all the company holds any such absurd idea. These persons are persons of profound convictions. They are what they are for reasons, because each one honestly believes that the faith he holds is the truest and best.

Very well, then: if this great congress of men and women from all over the world does not mean an immediate millennium, or an identity of religious belief throughout the Parliament, or religious indifference, or the placing of all religions on a common level of truth and worth, what does it mean?

I answer, it means four things, all of which, I am sure, every thoughtful man must agree are of immense significance as bearing on the future of religion.

First, it clearly means that the great religions of mankind, notwithstanding their many and important differences, yet have much *in common*, and that the more enlightened leaders of those religions are coming to recognize the fact of their common elements.

Second, it means a growing conviction that the things which they hold in common are *more important* than those about which they *disagree*.

Third, it means a deepening and widening consciousness that *tolerance* and *charity* are *essential qualities* in *all noble religion*, and that any form of religion that is wanting in these is by that very lack marked as of a low order.

Fourth, and perhaps most important of all, this great and memorable Parliament plainly means an increasing recognition among the world's religious teachers and thinkers that *the heart and conscience of man can never be coerced*, and consequently that true religion, which has its seat in the conscience and the heart, can in the nature of things be *promoted* only by *reason* and *pursuasion* and *love*, and never by force or persecution or intolerance.

A great representative international gathering that means all these things is surely of profound significance, and cannot fail to exert great and beneficent influence upon the future of religion in the world.

J. T. Sunderland.

THE UNITARIAN CONGRESS IN CHICAGO.

Compared with the great main Parliament of Religions which was going on at the same time with our meetings and in the same building (the great Art Palace), our Unitarian Church Congress was, of course, small in numbers. Nor was it well managed from day to day. Our "Presentation" in the large Hall of Washington on our opening day had not been adequately announced in the city. As a consequence, the local attendance was much smaller than it ought to have been. There was great confusion, too,—indeed, a double confusion,—regarding the place for holding the subsequent meetings. The committee in charge had published through our denominational papers that they would be held in the Sinai (Jewish) Tabernacle. At the last moment this plan was given up, and it was decided to hold them all in the smaller halls of the Art Palace. There was not time to give general notice of the change. As a consequence, a large part of those from a distance who came to attend the Congress came with the expectation that the meetings would be held in the Tabernacle. To make the confusion greater, the meetings were shifted about from hall to hall, and one or two sessions were adjourned because of the failure of some of the speakers to appear. Some of the speakers, too, took more than twice as long a time as had been assigned them, thus seriously limiting some who came after. Altogether, the Congress was perhaps the most inadequately managed gathering of any magnitude ever held in our history. We will not attempt to fix the responsibility of the mismanagement, but will only express our regret that it should have occurred, especially in connection with a meeting of so great and far-reaching importance as this Congress.

For, notwithstanding all the drawbacks, the Congress has been a gathering of immense importance to the Unitarian cause. First of all, by holding it we have taken our place side by side with the other great religious organizations of the country, thus saying to the world that we regard ourselves as forming one of the important religious forces of the time. And, then, what is perhaps even more important, in preparation for this Congress there has been written a set of papers of very great value, setting forth more fully and thoroughly than has ever been done before the principles, doctrines, and aims of Unitarianism, its history in different lands, and its present condition. And these papers are to be published. First, they will be published by themselves, as a sort of handbook for our own use in

missionary ways, as a means of letting the world know what Unitarianism is; and afterward it is expected that they will be published in connection with the general proceedings and papers of the Parliament of Religions, thus going to every civilized land and into all the important libraries of the world. As far as the writers of these papers are concerned, the Congress has been really international, some of the best papers having come from Unitarian scholars in foreign lands.

Our Congress was grouped closely with several other liberal congresses. It was preceded by the Jewish Church Congress and the Jewish Women's Congress, both of which were well attended and full of spirit. Running partly parallel with it was the Universalist Congress, which, all things considered, was very well attended. It was our privilege to hear some of its papers and addresses, which were able and excellent. The short Free Religious Congress occurred on one of the days of our Congress; and we had no afternoon meeting on that day, in order to allow such of our people as wished to do so to attend. Among the various addresses heard there, that of Francis E. Abbot on "The Scientific Method in the Study of Religion" may be mentioned as particularly admirable. The Congress of the Liberal Friends, too, ran parallel with our own. The writer of this attended parts of two or three of its sessions, and found the attendance surprisingly large. The half-dozen speeches to which we listened were all warm, earnest, spiritual, and forward-looking to a most gratifying degree. From the reports made at this Congress it appears that new life is manifesting itself among the Quakers of this country, and within a very few years their societies have been starting into new growth and activity.

It was pleasant in our Unitarian Congress to find ourselves thus touched on right and left by other congresses of men and women working in the same great cause of liberal religion with ourselves.

Our own Congress began, as its printed programme had announced that it would, on Saturday, September 16, and closed on Saturday, the 23d. At its opening meeting (or Presentation) in Washington Hall, Dr. E. E. Hale presided, making a stirring speech, pointing out the profound significance for our cause of this whole Parliament. In bringing together men and women of all Christian and non-Christian faiths, to compare views and to fraternize in peace and love, it is helping all toward reason, charity, and unity as children of one God, he said, and that is just the work of Unitarianism. So that if, as Unitarians, we have an interest in our own Church Congress, we have an interest that is not less deep and keen in the greater Parliament. Two of the speakers announced for this opening meeting, Rev. Theodore C. Williams of New York and Rev. M. St. Clair Wright of New York, were absent. But we had able papers from Rev. S. R. Calthrop of Syracuse, N.Y., on "The Problem of Evil," and from Rev. Anna Garlin Spencer of Providence, R.I., on "The Church of the Spirit," besides addresses from Mrs. Ormiston Chant of London, Rev. S. A. Steinthal of Manchester, Prof. Bonet-Maury of Paris, Mr. P. C. Mozoomdar of India, and several other visitors from foreign lands.

The Social Reception given to the Congress in Unity Church on Monday evening was well attended and cordial, and afforded an excellent opportunity to meet friends from various parts of this country as well as our foreign brethren. There were two addresses,—one by Robert Collyer, filled with interesting reminiscences of the twenty years of his Chicago life, and the other from Dr. Hale, giving his impressions of the World's Fair and the Religious Congresses.

I will not go into the details of the different days' sessions, but will simply say that the programme, which we have printed in the past two numbers of the *Unitarian*, was in the end pretty fully carried out, but with much changing of the order of the speakers, and of the personal absence of too many, whose papers had to be read by others.

At one meeting, that of Friday forenoon, devoted to a presentation of the "Present Organized Forces of Unitarianism," there were thirteen papers. First, Mr. Sunderland read a letter of greeting from Mr. Kissor Singh, the leader of the very interesting native Unitarian movement which has sprung up in North-eastern India. Then followed twelve short, concise, vigorous papers, by Secretary Reynolds on the "American Unitarian Association," Rev. W. H. Lyon on the "National Conference," Rev. S. A. Steinthal on the "British and

Foreign Unitarian Association," Mr. John Fretwell on "Unitarianism in Transylvania," Rev. F. L. Hosmer on the "Western Conference," Rev E. A. Horton (read by another) on the "Unitarian Sunday School Society," Rev. A. W. Gould on the "Western Sunday School Society," Rev. B. R. Bulkeley on "Unitarian Guilds," Rev. Geo. W. Cooke on "Unity Clubs," Rev. D. W. Morehouse on the "Middle States Conference," Rev. C. W. Wendte on the "Pacific Coast Conference," and Rev. G. L. Chaney on the "Southern Conference."

The preceding sessions of the Congress had been devoted to setting forth our thought and our history: this session was given to our work. It was encouraging to find that the interest, high as it had risen on one or two of the preceding days when some of our ablest men set forth our great faith, did not rise less high in this work session,—this session devoted to the task of letting the world know what we are trying to do. And, certainly, the showing of work done made by our various organizations was an encouraging and inspiring one.

Notwithstanding its shortcomings, the International Unitarian Congress at Chicago must be pronounced a success, as the general Parliament of Religions is a great and astonishing success.

Everything shows that never before in its history did Unitarianism have so much reason to take courage and press on as now. If we are faithful to our great mission, this Unitarian Congress and this World's Parliament of Religions will mark an era in our history.

Several of the best papers of the Congress may be expected to appear in future numbers of the *Unitarian.*

This report closes with Friday noon, and hence cannot give information concerning the woman's meeting this afternoon, the fellowship meeting this evening, and the closing reception at the Church of the Messiah to-morrow evening. J. T. S.

Chicago, Sept. 21.

Whatever any one's blindness, any one's waywardness, any one's enlightenment, any one's painful gropings after the Light that should lighten every man coming into the world, the fact was felt most profoundly at the World's Parliament that we all are the One Father's children.—*Chicago Advance.*

THE UNIVERSALIST CONGRESS.

It was a bold conception to hold a Universalist Congress at Chicago. The World's Fair had its own great attraction, but the Parliament of Religions was a greater magnet for all students of religion. The Catholic Congress preceded the Parliament: the Unitarian followed it. The Universalist was held while the great throngs gathered in the Hall of Columbus, in the Art Building, to see and hear the representatives of religion from Japan and China, India and Greece. We, who were thrilled on Monday as we saw and heard these men, felt that the four days of the Universalist Congress would see a small hall, with straggling audiences. We wondered how the committee could dare to hold the meetings in the Parliament week. We said the speakers will have a hard time. The facts, however, proved that the boldness of conception was wise. Amid the voices that proclaimed the universality of religion in the Parliament, it was good that they who have the noblest religious name—Universalist—should speak their word concerning the universal fatherhood of God and the universal brotherhood of man.

Wisely, the small hall—Room No. 33—was selected for the meetings of the first three days. The opening session on Tuesday morning was well attended. Rev. Dr. J. Coleman Adams gave an address on "Universal Holiness and Happiness the Final Result of God's Government." It was a clear, cogent, convincing argument, and fitly introduced the addresses of the Congress. Papers were read which had been written and forwarded by President Capen of Tufts College and Rev. Dr. J. Smith Dodge of Connecticut.

In the afternoon Dr. Sweetser of Philadelphia read a very able and very interesting paper, and Dr. Rexford of Boston made a brilliant and charming speech.

On the following day Dr. Eaton gave an eloquent address on "The Nature of Salvation," and Rev. Massena Goodrich of Rhode Island read a paper on "The Higher Criticism." A strong paper on "Inspiration and Revelation" was read, which had been written and forwarded by Rev. Dr. George H. Emerson, editor of the *Christian Leader.* In the afternoon a paper was read from Rev.

Dr. Perin from Japan; and addresses were delivered by Rev. Dr. Blanchard on "War and Peace and National Honor," and by Rev. Olympia Brown Willis on "Crime, Capital Punishment, Temperance."

On Thursday Rev. Mr. Alcott of Elgin, Ill., spoke forcibly on "Christian Ethics"; and an able paper was read from the venerable Dr. Sawyer of Tufts College on "The Causes of Obscuration of Universalism during the Middle Ages." Papers were also read by Rev. Dr. White of Lombard University, by Mrs. C. A. Quinby of Maine, and Mrs. M. R. M. Wallace of Illinois. Presentation Day on Friday, in the Hall of Washington, bright papers from Drs. Miner, Hanson, Crane, and Atwood, and electric speeches from Drs. Nash and Pullman. Mozoomdar of India also spoke in the morning, and Mrs. Chant in the afternoon. The latter said that all good Christians were Universalists. The Congress showed clearly how strong is reliance on reason on the part of Universalists.

Some of its clergy are dislikers of the term Rationalist, but they showed in their addresses how inevitable it is that the appeal shall be made to man's reason. Is it not time that a noble word shall be freed from an ignoble meaning? Hosea Ballou was a great master in reasoning. His successors have always used reason. What better name can be coined than Rationalist? Why shall it be surrendered because of German Rationalism? Dr. Hedge was not afraid of it. Universalists may do a noble work in honoring and using a noble word. The Congress also showed, and with great power, how reasonable is the system of Universalism. As one listened to speaker after speaker, he felt how resistless were the steps of argument. Whether the premise was the love, or the goodness, or the government, or the omniscience of God, the conclusion of universal holiness and happiness was felt to be irresistible. They who listened felt that Reason was on the side of Faith.

I rejoice that the Congress was held. I glory in the strength of the men who spoke and the arguments that were made. I delight in recalling the presence of conservative and liberal, and in the unity of the spirit in which they spoke.

It would be easy to criticise certain facts. The expression of this criticism belongs to a denominational paper, and not to the *Unitarian.* It was good to see its editor at one of the sessions, and I am glad to respond to his invitation to give some brief account of the Congress.

As Dr. Rexford said, "This Parliament of Religions day is our day." Universalists may well claim that their great central truths were the ones made manifest by the assemblies in the Hall of Columbus. But, as they rejoice in this fact, they do so with hearts newly and powerfully quickened toward all earnest believers of every sect and nation. The meeting of the Parliament is a great moment in history. May it be that the meeting of the Universalist Congress shall be a great day for the Universalist Church! HENRY BLANCHARD.

A BUDDHIST SERMON IN A CHRISTIAN PULPIT.

The Parliament of Religions at Chicago makes an era in the religious history of the world. The representatives of all the great faiths have met together on the same platform, and have all sounded the same note of brotherly love and fraternal fellowship. The priests and prophets of the distant Orient have spoken in many of the Chicago churches, even orthodox churches. The Shintoist, Confucian, Brahmin, Buddhist, Moslem, Orthodox, Greek, Roman Catholic, Jew, and Christian have all exchanged fraternal greetings at the same meeting, and all have proclaimed faith in God and zeal for man to be the end and aim of their several faiths. Many a Christian has listened in astonishment to our visiting ecclesiastics, and has learned a new respect and reverence for the truth and beauty of religions other than his own.

One of the rare and beautiful spirits attending the Parliament is H. Dharmapala, a Buddhist, general secretary of a district of India embracing the whole of Ceylon. He was invited to preach in Unity Church one Sunday morning, that the congregation might have a living study in comparative religion, and have the rare privilege, not coming often in a lifetime, of listening to a Buddhist sermon.

Mr. Milsted introduced Mr. Dharmapala to the congregation as a sort of distant rela-

tive of theirs,—judging from the ties of race relationship,—he and they being of the same Aryan stock, American, European, and Hindu belonging to one great family of nations. He stated that by all the ties of family and kinship we to-day ought to have a religion of Aryan origin, but that our elder brethren in the family of nations, the Greeks and Romans,—likewise of the Aryan race,—had abandoned their native faith for that of an entirely different family of nations; namely, the Semitic, to which the Jews belong, from whom came Christianity. America and Europe show the strange spectacle of Aryan peoples with a Semitic faith. But liberal Hindu or Buddhist and liberal Christian, each developing in his own way, have come at length to agreement on many of the great fundamentals of religion.

Mr. Dharmapala told of the great pleasure it gave him to speak to his American cousins. "Go with me to India," said he, "the common home of your ancestors and mine. You have read in the 'Arabian Nights' of the magical carpet. Get on that with me, and go to India. It is seventeen thousand miles away: that distance I have travelled to stand before you to-day. Imagine yourselves under beautiful Indian skies, in the midst of her tropical light and coloring. Imagine yourself by the side of the beautiful river Ganges. Let me picture to you the condition of India two thousand five hundred years ago, and I will tell you a story, a great event that happened at that time."

He then read from the Old and New Testaments, showing a knowledge of our Bible that would shame many a Christian. He read also from Max Müller's "Sacred Books of the East," one of Buddha's discourses corresponding to the Sermon on the Mount, the latter having been previously read and warmly commended.

He then gave a picture of the condition of things in India before the birth of Buddha,—how that the Brahmins were divided into many classes,—and he gave the method of each class for attaining truth and happiness. The Brahmins were regarded by the scholarly as whited sepulchres; scepticism was rampant; the fetters of caste kept down the multitude, and those not thus burdened spent their time in luxurious and riotous living.

"Then arose a great teacher, whose followers now number 475,000,000 people. He was a king. He left his wife and only child, parents, and kingdom, took the part of a mendicant, and went in search of truth. He became the disciple of great teachers. He did not find rest. He went into solitude. He then found enlightenment. Wisdom dawned on him. He began preaching aspiration, a pure life, and holiness. His name was Buddha. We have read of him for the last twenty-five centuries. He has been known to you for the last fifteen years. Sir Edwin Arnold, in the 'Light of Asia,' has popularized his name and life with you. He teaches that there are two extremes to be avoided by a man who would lead a true life,—to avoid alike sensuality and asceticism, and pursue a middle path, which opens the eyes, bestows understanding, gives peace of mind, leads to higher wisdom, and to a fulness of enlightenment; that the way to destroy suffering is by entertaining right views, aspirations, right mindfulness, contemplation, speech, and effort. Buddha for forty-five years preached those doctrines of pure life, pure thoughts, and pure contemplation. That is the whole of Buddhism. Buddha says man, to be rid of sorrows, to have in his bosom that peace which passeth understanding, must entirely eradicate all evil and everything that is bad, lustful. He must accustom himself to all that is pure and holy,—to a life of renunciation, of knowledge, of universal charity. Do all that is good without expectation of reward, but because it is good. Completely purify the mind, then you can see the truth in its purest light. Be free from passion. Renounce those pleasures that the ignorant believe good. Think dispassionately and calmly.

"These teachings were as a thunderbolt to the Brahmins. They did not want to see God face to face. Buddha said, You must discard ceremonialism. The sceptical classes were disgusted with Brahminism. The young men joined the ranks of this holy teacher, and took the peaceful and holy life.

"To them he said: 'Go and scatter the seeds of knowledge. Be unfettered. Teach purity. Be pure.' And he sent his disciples all over India. He was no iconoclast. He came not to destroy, but to fulfil. He destroyed the Brahmins, the hypocrites. He

preached all over India, condemning ceremonialism and teaching purity. His teachings were repulsive to those who lived for dress, the comforts, luxuries, and the possessions of life. To the intelligent, fearless thinker Buddhism offered a rich field of thought. I come from far-away India to tell you of the teachings of the blessed Christ which you have read, but do not practise. Chicago, your marvellous city, lives not the life of Christ nor of Buddha. There is too much of ceremonialism and sensuality in the life of to-day. The teachings of Christ and of Buddha are not realized. In India and Ceylon there is a turning toward the blessed Christ and the Buddha, the gentle teachers of purity. May you all live the life they taught, that their blessedness may be yours!" After the hymn "Nearer, my God, to thee," he dismissed the congregation with the benediction, "May the life of purity, the life of aspiration, of holiness, charity, and love give you that peace that passeth all human understanding!"

Both publicly and privately Mr. Dharmapala expressed his entire agreement with Jesus' teaching of love, but not with Moses' law of retaliation,—"an eye for an eye, and a tooth for a tooth." In speaking of Jesus, he nearly always said "the blessed Christ." He likes America on account of its democracy. He is fighting caste in India, and loves everything standing for the brotherhood of man.

The usual Buddhist sermon is from one to two hours long, generally of an expository, informal nature. But Mr. Dharmapala has so caught the Occidental spirit of brevity that the congregation was dismissed at the usual time. Dressed in his native white flowing robes, coming in such a beautiful spirit, and with such greetings of fraternal good will, it was a memorable occasion for all who heard him. May the benediction he left with us also attend him!

T. G. Milsted.

Chicago.

MOZOOMDAR IN LONDON.

Mr. P. C. Mozoomdar of India, the eminent leader of the Brahmo Somaj movement of that country, whose address at the World's Parliament of Religions in Chicago we publish in this number of the *Unitarian* and whose portrait appears in our publisher's department, was one of the most distinguished and honored members of that great gathering. On his way to this country he passed through England, spending a few days in London, and preaching on Sunday, both morning and evening, at the Highgate Unitarian Church. Nearly a dozen of the London dailies report his sermons. In an editorial on him and his work the London *Christian Life* of August 26 says:—

We have heard from the lips of the late Lord Lawrence, and of Sir Richard Temple as well, both the best authorities on Indian matters, that the movement with which Mr. Mozoomdar is so closely associated in India is second to nothing that has been done in the East during the present century for the moral and religious improvement of the nearly three hundred millions of people that are under the English government. Indeed, one Christian missionary and another and another have given similar testimony that this "Church of the worshippers of the one true and living God," a purely native movement, may be regarded by us all as one of the most hopeful signs of the age we live in for India. It involves the destruction of Hindu idolatry, the abolition of caste, the assembling of the people for a pure theistic worship of the Supreme God, and the social and moral regeneration of the millions of Hindus. It may be called, or nearly so, a Unitarian Christian movement in India, for the spiritual faith and worship of God are the rules of life laid down by Christ, and, in fact, the governing principles of this great movement; and, since the hearty welcome accorded to Keshub Chunder Sen by all sects in England in 1870, the various churches in India have made more headway in that great empire than in all the previous years of missionary labor. Here is a single fact that illustrates our proposition, that nothing cements land to land so much as personal interchange and manifold good will. And so for the third time we have welcomed, most heartily, Mr. Mozoomdar to our land once more.

On Sunday Highgate Unitarian Church was filled to its utmost capacity to hear and welcome Mr. Mozoomdar. In the morning he spoke of those terrible feuds such as filled the streets of Bombay the other day with the dead and wounded and prisoners, and that nothing would abate these disgraceful proceedings but the spirit of pure religion, the love of God, and the love of man. Force might separate the combatants for a time, and personal interests and gain be some restraining power, but love, pure and simple love, "the mercy that Paul spoke of that

faints not," could alone change the hearts and lives of men. This is the teaching of the Brahmo Somaj, and this is the doctrine of the New Testament. The preachers of this new movement do not confine their quotations from any one particular book. Every sentence that bears upon true life found in the literature of all the different religions of the world are available by the Somaj. We may say the same is true of all wise preachers of the various sects of Christendom. We are all enjoined by one of the highest authorities in the Christian Church, "that whatsoever things are true or pure or lovely or of good report," to use such for the edification and comfort of our hearers; "where there is any virtue or any praise to think on these things." It is clear to us that the Brahmos of India are sincere worshippers of the God and Father of our Lord Jesus Christ, and that his precepts and example are controlling influences in their lives.

We could heartily wish that the noble-minded missionaries, both men and women, of the various churches carried with them to India a simpler theology that both Mahommedans, Parsees, Brahmins, and Brahmos could more respect. The lack of this simple and rational theology is a great drawback to their labors in India. Many have told us this from different points in India, and from persons, too, whose word could not be disputed. Think of both the mission enterprises from Oxford and Cambridge after ten years scarcely effecting a single conversion of the young and intelligent men of Calcutta. Such efforts are clogged with an ecclesiasticism that largely defeats all the good intentions of the missionaries. Colenso found in Africa he had something to learn as well as teach, and finally adopted our simple faith; and, as soon as the missionaries in India follow the example of Colenso, they will then be able to answer in the most satisfactory way the present hard theological questions that are from time to time put to them. We welcome Mr. Mozoomdar among us, and he finds there is a system of faith and life, as Keshub Chunder Sen found, that will "finally conquer India to Christ." He is leaving England for America this week, and will return to England in November. Then we trust his services will be engaged in many of our churches.

The London *Morning Leader*, reporting Mr. Mozoomdar's evening sermon at Highgate Hill, said :—

Something like twenty years ago—"be the same a little more or less," as the lawyers say—Babu Keshub Chunder Sen preached at what was then Dr. Martineau's church in Little Portland Street, and *Punch* forthwith commenced a lyric effusion with the words:

> "Who on earth of living men
> Is Babu Keshub Chunder Sen?"

He was succeeded soon after by Babu Mozoomdar at the same place, each being a representative of the Brahmo Somaj, a large society of advanced religious thinkers in India, and both orators of a very high order. Sen is dead; but Protap Chunder Mozoomdar is on his way to the Parliament of Religions at Chicago, and yesterday he preached twice at the Unitarian church at Highgate Hill. The outlying position he selected rendered him inaccessible to all save residents in the neighborhood at morning service, but a long Sabbath day's journey enabled one to reach him in the evening. After a short extempore service by the Rev. Robert Spears, minister of the church, the preacher ascended the rostrum, which was gay with floral decorations. He is a fine man, with an almost European cast of countenance, and copious beard streaked with gray. Without taking a text, the preacher explained that the term Brahmo Somaj meant the Society of the Worshippers of the Supreme God. Unitarianism, he said, might be termed the Brahmo Somaj of England. Rammohna Roy came to England, and returned no more to tell his tale. His bones lie in England, but the idea of the Brahmo Somaj was wrought out by him in his own land. The seed thus sown has fructified beyond all expectation. The Brahmo Somaj was at first a small society of rich and not very devout men. The orthodox abused them, and the heterodox abused in turn. So far the movement had been a critical theological one. After the rajah's death it became devotional. The element of moral purification followed, with the freedom and education of women and the abolition of caste. All this took forty years to accomplish, and this third element was introduced by Keshub Chunder Sen. "If the spirits of the departed can see what we are doing," said the preacher, "Rammohna Roy and Chunder Sen are blessing this congregation to-night." The movement is now sixty years old. The Brahmo Somaj does not favor the verbal inspiration or infallibility of Scripture. It believes that Christ was the Son of God, not God himself, and that sacraments only certify the union between the soul and God, but that the presence of God is not confined to any special place. No cathedral is so grand as that which God himself has built,—the temple of Nature. "You see," said Mozoomdar, "we are very heterodox. Yet we have grown, and in another half-century may hope to have overspread India."

CHICAGO LETTER.

Writing, as I do, in the midst of the high tide of success of the great Parliament of Religions which is making so profound an impression upon us all, I could not feel myself justified if I did not make the Parliament the subject of my letter.

From the early inception of this great event expectation has run high, but it has been surpassed by the results. I write at an early stage in the proceedings of the Parliament, which holds its sixth session to-day, the entire programme covering seventeen days. This programme, with those of the attendant denominational congresses and the devotional hymns selected by a special committee for the praise services, fill a pamphlet of one hundred and sixty-two pages, the whole forming a most interesting document to preserve for future reference and congratulation. The hymns number sixty-six, and comprise selections from various sources,—all Christian except two translations by Whittier of selections from the collection of the Brahmo Somaj. Many of our old favorites appear,—from Bonar, Faber, Cowper, Herbert, Hosmer, Chadwick, Gannett, and others, to whom we are so deeply indebted for aids to the spiritual life.

Words are beggarly things with which to attempt a description of these opening days. Quite apart from the interests attaching to the cause of religion and general culture in such a massing together of the highest spiritual and intellectual forces of the world, the Parliament on its spectacular side alone is a splendid and inspiring sight. Never before has such a unique and brilliant pageant been witnessed as that presented from the platform of Columbus Hall last Monday, the day given to the reception of foreign delegates and other distinguished visitors, with introductory greetings, responses, etc. To the wonderful display of mind for which this gathering stands is added an element of picturesque grace and variety in the external decking of our foreign guests,—those flowing robes of white and yellow silk or cardinal's red which the representatives of more ornamental faiths wear with the same unconscious ease as the descendants of the Puritans their plain coat and trousers.

Nothing marks the real character and spirit of the Parliament better, perhaps, than the enthusiasm and zeal with which Dr. Barrows, the leading Presbyterian divine in the city, has thrown himself into its work, meeting severe criticism and misunderstanding, often within his own denomination, yet holding himself true to the high demands of the position he had accepted. It is one more instance showing how the spirit of universal religion is beginning to make itself felt among all classes of believers.

The printed programme, apart from the feast for soul and understanding which it points out, is in itself an interesting study in topical division and arrangement. The larger, more inclusive themes come first, followed by those of more partial significance, the programme growing more miscellaneous in character toward the close. Nothing could have served as a key-note to the general proceedings more fittingly than the discussion of the divine nature and being at the first day's regular session on Tuesday. How easy is agreement on these upper plains of thought! Like mountain peaks looking across at each other through a clear atmosphere, these disciples of varying beliefs, Christian and Pagan, greeted and addressed each other on this most fascinating and momentous of subjects. Here, in the expression given to a common human need and common human aspiration, little room was left for controversy on minor points. There is but one fundamental of religious faith, wherever found; and that lies in the thought of God, however we name that thought or, like Faust, decline to name it. The Very Rev. A. F. Hewitt of New York opened the argument in a discourse read by another on the "Rational Demonstration of the Being of God." He spoke frankly from the point of view of his chosen Church, declaring the thesis one especially suited to a "Catholic philosophy," explaining that this philosophy was not one identified with the progress of the Church alone, but derived largely from non-Christian sources,—from Plato and Aristotle,—"not disdaining to borrow from any pure fountain or stream of rational truth." The address was full of metaphysical depth and subtlety. A voice of another order followed, in Dr. Momerie's essay, read by

himself, on "The Philosophic and Moral Evidence for the Existence of God." In this case, the subject was presented from a more modern view. Evolution, so far from destroying the proofs of divine existence, strengthens them. The essayist had no objection to the use of the word "purpose" in the study of this subject, nor to the thought conveyed by it in the analysis of creative processes. Even the materialists are obliged to use it in explanation of the partial phenomena they understand or affect to understand so well. The regularity of the order of the universe is not sufficient to demonstrate its rationality until this regularity is proved also to have an intelligible and beneficent purpose; and this is shown in the very things that to a shallow understanding seem to deny it, the pain and wrong-doing that serve as the world's disciplinary steps to higher knowledge and better modes of living. All life is full of implications of "the existence of a mind which is omnipresent and eternal; while the tendency toward righteousness, which is so unmistakably manifest in the course of history, with the response which this tendency awakes in our own hearts, combines to prove that the Infinite Thinker is just, kind, and good. It is because he is always with us that we sometimes imagine he is nowhere to be found"; and the address closed with Mr. Savage's lines,—

"'Oh, where is the sea?' the fishes cried."

Prof. Valentine of the Lutheran Church; Dr. Wise, the learned and progressive Jew from Cincinnati; and Prof. W. T. Harris, whom the presiding officer introduced as an American with all the credentials that fitted him to be a high-caste Brahmin,—read papers on the same general topic.

On the third day the subjects bore upon the relation of man to God, with essays by Dr. Kohler of New York, read by Dr. Hirsch; Mr. Mozoomdar; Rev. Philip Moxom, who discussed the problem of immortality; Prof. Bruce of Glasgow; Most Rev. Dionysius Latas, Archbishop of Zante, Greece; and two Japanese Buddhists. Enthusiasm reached its height after the address by Kinza Ringe Hirai, who spoke with much feeling and candor of the abuses the Japanese had suffered from some of the missionaries and other Christian sources. The immense audience listened sympathetically, interrupting with frequent applause.

These audiences, so far, are increasing in numbers and enthusiasm with every gathering. Overflow meetings are held at nearly every session, and crowds are turned away from every entrance. The interest extends beyond the halls of the Art Palace, and everywhere the Parliament is the subject of excited and admiring talk. Our worldly-minded newspapers even have caught the infection, and are publishing pages of reports, to the delight and edification of thousands who would like to attend the meetings, but cannot. Along with the Parliament proper, which meets in the Hall of Columbus, are the Denominational Presentation meetings in the companion hall of equal dimensions. These are of a day's or a half-day's length, and have been filled so far by the Congregationalists, Lutherans, Jews, Roman Catholics, Christians, Swedenborgians, Friends, and a few other of the smaller sects. Unitarian Presentation Day, Saturday, the 16th, was a disappointment, owing to the absence of several who were to take part in the programme; but the few who gathered to listen—these Presentation meetings have necessarily suffered from the greater glory and interest attaching to the Parliament—were well paid by two noble, uplifting discourses, one by Mr. Calthrop of Syracuse on "The Problem of Evil," the other by Anna Garlin Spencer of Providence on "The Church of the Spirit." Mrs. Chant also spoke a few words of fellowship and encouragement.

On the same day with the Unitarian Presentation Dr. Lyman Abbott of New York spoke before the main Parliament to the pleasure and instruction of all who listened. In violent contrast with his generous breadth was the address of Rev. Joseph Cook, which came soon after. Mr. Cook was doubtless the man of all others to speak on "Certainties in Religion," which he did with his usual arrogance of sentiment and manner, improving the occasion to tell our foreign friends in dictatorial terms how much superior Christianity was to any native faiths they might still be adhering to, and assuring them that, for them, the purposes of this Parliament had been poorly fulfilled if it did not lead to their speedy conversion to this only saving belief. There

was a touch of sectarian pride and assumption in the address of Cardinal Gibbons; but, aside from a few instances of this kind, the deliberations have been conducted in the most courteous and friendly spirit, with the wish to learn showing itself on all sides.

I am painfully conscious that I have hardly touched my great subject; but the limits of my letter are reached, and so I must close. The Parliament of Religions is undoubtedly the most brilliant success among the long series of congresses preceding it. It is an event that will speak volumes in proof of the continued and increasing interest in the great themes pertaining to the soul life of man, until no one will any longer have the hardihood to speak of this as an irreligious age. The benefits to religion—that is, to all human character and life—of this high and memorable occasion are past computation.

CELIA P. WOOLLEY.

GREEN PASTURES.

Fair are the heavenly pastures of the Lord;
  Such deep repose and fields of living green
Illumined by the glances of his Word
  That light our vision to the great Unseen.

The world is often cold and dull and gray,
  And weakness ever drags us down to earth,
And pain and blinding sorrow dim our way,
  Or disappointment darkens all our mirth.

But, if we walk each day with God awhile,
  All things shall be transfigured in our view,
The gathering clouds will break into a smile,
  And life shall yet again be fair and new.

And you, who know not fear, nor pain, nor care,
  Whose days flow onward with a joyous thrill,
Still do his arms enfold you everywhere,
  Patiently wait, until you know his will.

He would not quench the glowing fire of youth,
  Nor take a drop of sweetness from its store:
Only be true to what you know is Truth,
  And you shall find him when you need him more.

But we, who linger by the mystic line,
  Betwixt the hopes of youth, the calm of age,
Who see the exultant hours of life decline,
  And turn with sobered eye the future's page,

Would seek still waters and the meadows sweet
  Where he is walking at the cool of day;
And there we follow on with willing feet,
  Ready to die or live, to go or stay.

MARTHA PERRY LOWE.

Somerville, Mass.

THE EFFICACY OF PRAYER.

When Paul at the close of one of his early letters wrote the apostolic command, "Pray without ceasing," he evidently thought of prayer, not as mere petitional beggary, but as a constant attitude of devotion. He doubtless regarded it as the spirit of a life rather than as a perfunctory performance. To him, if this interpretation is correct, it was an agency for producing purity and richness of the spiritual life instead of a method for reaching physical results by a sort of supernatural path across lots. We are carried along the same lines to the same conclusion when we study the teaching and example of Jesus, that great master in the realm of our divine and eternal interests. To him prayer was the means, not for the display, but for the cultivation of piety; not a method of propitiation so much as a spiritual climate in which to commune with the Eternal and grow into the kingdom of heaven. Jesus never used, he never commanded any one else to use, prayer as an instrument for the violation of natural laws or as a magical method for securing physical results contrary to the ordinary course of nature, but prayer seems to have been to him the gesture of the soul in its expression of gladness and trust and in its quest for larger life and more complete obedience; and in the supreme moment of his career he did not pray for the order of nature to be violated or the course of events pricking him with agony to be changed, but with supreme confidence and heroic resignation he simply prayed, Thy will, O Father, not mine, be done.

There are several things which stand before us prominently at the very threshold of this discussion. The universality of prayer among the sons of man; the fact that the greatest and best in their moments of supreme joy and most terrible sorrows have spontaneously fled to prayer for refuge and thanksgiving; the obvious outcome of devout prayers in new courage and refinement of spirit,—the practical fruitage in thousands of lives,—these facts indicate that prayer does somehow stand for a commanding reality. Beneath the superstitions associated with it, and they have been manifold; in spite of the gross and trivial ends toward which it has been directed, and its misuse

has been wide-spread,—still down at the bottom there must be some abiding verity. Through its blindest and most mistaken exercise there must have run some helpful ministry, or this attitude would not have been maintained through the centuries. Through the long ages men would not have presented themselves so earnestly and unceasingly at "the soul's east window of divine surprise," had they not there been rewarded with glorious visions and melodies of a diviner life. Thus the appeal to human experience creates the presumption in favor of prayer as a legitimate and fruitful method in the economy of our spiritual life.

On the other hand, it is true that the modern mind has committed itself unreservedly to the scientific interpretation of nature, which to many has seemed the negation of prayer. No ancient notion or venerable agency can survive in this intensely realistic atmosphere unless it can pass the test of experience and show a basis in the facts of the universe. Whoever lays bare a new fact reveals the throne at which science serves; and even the worshipful heart has learned to plead, Let me build my altar only of those realities which remain when criticism has done its work and discovery has completed its task. Whether religion stand or fall, whether prayer abide or vanish, the man instructed by science has given his unbounded allegiance to one central principle,—to conform his thought and life to the facts themselves, whatever they may be; and here we find the highest expression of a rational faith,—a faith in the real divinity of the universe. So that our interpretation of prayer must conform itself to the facts. How far prayer may be reasonable or effectual must depend upon the constitution of these realms of matter and spirit which make up the divine order, of which we are a part. The ministry of prayer, its limits and its possibilities, must be determined by an appeal to these realities,—and to all the realities, we must remember; for, whatever the facts are, they are the facts which condition our life, and they are divine facts.

The extremes of the problem respecting the efficacy of prayer are perfectly clear, and about them there is nowhere any dispute. No one would expect a prayer, however urgent or universal, that the sun rise an hour earlier to-morrow morning, to be answered. We take this position, not because we believe so little in God, but because we believe so much in the transcendent divineness of the natural order. In fact, so great is our reverence for Him who resides in all facts, that to us such a petition would seem an impiety. On the other hand, a desire for holiness, rising from the mysterious depths of the soul, and putting itself forth as a commanding urgency in all the ranges of human effort,—such a prayer, as the most undevout materialist would acknowledge, will necessarily be answered; for the answer to it is wrapped up in its own urgency. The very desire creates the thing desired; and the answer comes from God, because he resides in the spiritual mechanism through which the prayer springs and flows. Now, the problem, made difficult to many by the conflict going on in their minds between the traditional notions of religion and nature and scientific discoveries, is to decide how far the efficacy of prayer extends between these extremes.

There are certain definite answers which we can readily give to some of the questions which are asked us respecting this subject. When, for instance, we are asked, Does prayer ever do any good? we reply, That depends very much upon what your prayer is. If you pray for pleasant weather, I cannot see how your prayer can possibly do any good. The office of prayer is not to govern the weather, but to help us govern ourselves if the weather does not fit our convenience. And this conclusion I reach, not because I doubt the existence of God, not because nature to me is undivine, not because I fail to see a Providence reaching from crystal to star, but simply because, as I read the facts upon which the weather depends, the prayer of man is not one of its determining conditions. In this department prayer does not operate as a cause; but this does not make the department undivine, nor does it make all prayer useless. The acquisition of Greek does not depend upon the climate,—and yet Greek is a valuable study,—while there are thousands of things which do depend upon the climate. When I refrain from praying for good weather, I am not undevout: I simply respect the universe as God has made it. To use fire rather

than ice, to accomplish a given purpose, is to obey a divine law. If my prayer that ice do the same thing fails, the failure is no proof that prayer is useless in other realms or that nature is heartless. Does prayer, then, do any good? That depends upon the character of our prayer. It is certainly not a substitute for physical forces. But, if prayer be a joyous meditation which brings us into that serenity which is strength, then to ask whether such prayer is answered is like asking whether study is ever rewarded. The answer to each is included in the very mechanism of the soul which makes both prayer and study possible.

There are those who have been so deeply impressed, we might say almost oppressed, by the vast magnitude of the universe as disclosed by modern science, that they find it impossible to think that the Infinite God will hear their prayers. It is not possible that the Almighty who filleth the heavens with his glory and might will pay any attention to the prayers of one so small and insignificant as a mere man. This is the view that paralyzes, but there is another view of the same fact which inspires and comforts. Just because God filleth all in all, just because he is so great, he doth tabernacle here in me, overhearing my thoughts and reporting his own love in my love. Just because so infinite, he is on the spot to shape the snow crystals when the vapor freezes; and, if architect of the snowflake, will he not know my desire, which could not have become a desire, had he not been by to help it into being? Whenever I expand my breast to breathe, I call upon the Infinite God for life, and he answers me by kindling afresh the fires upon the thousand altars of my physical being within the mystic cells of my vital tissues. I am not too small to be heeded, but my demand upon nature's resources is honored, and God himself renews my life; for his answering blessing flows to me on every breath I breathe. And when my soul makes that higher demand upon him, when I attempt to breathe that breath of life which feeds the altar fires of hope and love and holiness, when my desire goes out in prayer for increase of inner life, will not He who responded to the call of my body hear and answer the demand of my soul? Will not the resources of Him who is spirit flow to my spirit as naturally, though by other processes, as the outer universe bent itself in service to my body?

But here the advocate of natural law in its severer aspects interposes with his objection, which seems to many to sweep prayer off its place as a reasonable method of spiritual dynamics into the discredited realm of mere superstitions. Do you expect that your prayer, the selfish wish or mere whim of a frail human being, will change the order of nature or violate the law established by the Almighty? This does appear tremendously unreasonable; and here is a valid argument against much that goes under the name of prayer. As already stated, we must be obedient to the facts of this universe. All prayers that attempt to set aside divine realities are certainly useless, and reveal a lack of intelligent faith in God. But does prayer necessarily seek to violate the law of nature, or is the prayerful spirit essentially a petition that the order of the universe be changed? Is it not possible that the answer to true prayer flows out from God by processes as much under law and order as the growth of the tree or the creation of poem or cathedral? One florist leaves the box in which he has planted flower-seeds uncovered and flat on the ground. Another covers his with glass, and tips it up toward the sun that its rays may fall more directly upon it. This latter florist does not violate nature, but he will hand you a bouquet long before the plants of his neighbor are half-grown. May not this be the precise difference between the prayerful and the undevout soul? In placing himself in the attitude of reverence and surrounding himself by the fostering atmosphere of aspiration, the man of prayer gains a more life-giving relation to the Source of all being, and thus blossoms earlier into the beauty of holiness, but by processes as natural, though belonging to another realm, as those used by the gardener. And may it not be that the true office of prayer, after all, is not so much (in fact, is not at all) to violate the law of nature as it is to put us into the ways of God, that we may the more easily reach the end of our being? It is not to set aside, but to bring us into harmony with divine law. There is an interpretation of prayer to which the advocate of the scientific idea of law can

make no objection, for it is built upon this very idea of law. Prayer is that desire of the soul which carries me farther into the sunshine of the spiritual world, hastening my blossom time as I go. And the answer contemplates no violation of natural order. It comes not from the breaking, but the obeying of the laws of my own nature.

We must remember that man stands at the meeting-point of two realms,— two worlds unite in him: by what mystic cords the union is made no one can tell. The fact is obvious: its explanation neither science nor philosophy can give. On the one hand, man is a part of that material universe where physical results must be reached by the use of physical agencies. To build a bridge, to move a train, to warm a room, certain physical means must be employed. All the prayers of all the saints could never span the river with a bridge, nor move a train the smallest fraction of an inch, nor raise the temperature of a room any part of a degree. The failure of prayer to accomplish such results is not because there is no God, not because nature is undivine, but because in this realm prayer is not a dynamic agency. To attempt to produce these results in the world of matter by the use of any except physical means is so far an act of impiety; it is so far a disloyalty to the divine order. The simple fact is that God has not given human desire a mechanical efficiency in the physical world, any more than he has given the force of gravity a psychological efficiency in the world of human thought. The ancient farmer offered a sacrifice and prayed to secure good crops; but the modern farmer, who shapes his labors according to the science of agriculture, is the more religious laborer. He is living in that realm more obedient to the law of God.

The objection is often made to this view of the subject that it places a cruel fate on the throne of the universe. All things are put by this theory under the reign of an inexorable and unsympathetic law: we are bound fast in an unchangeable order, where love pleads in vain for the victim in the path of the crushing wheels, and where mercy has no power to save. And there are those who cry out against this despotism of force. I must believe in a God of mercy who in answer to my prayer will overrule these laws and rescue the sufferer; I must believe in a heart of love who in answer to my love will reorder nature to save my dear ones! This is not an infrequent nor a very strange demand. But those who make it are stronger in sentiment than in thought. Overrule laws to rescue sufferers? This implies lack of faith in the divinity of the laws: it implies a positive cruelty in the laws which causes the suffering. I cannot think so poorly of nature's laws. You ask that they be overruled that the sufferer be rescued. But is not this an irreligious figure of speech, which wrongfully assigns imperfection and injustice to the laws? You would reorder nature to make it more divine. But were not all these mishaps of our day seen from the beginning, when nature was first ordered, and compensations provided in the great sweep of things?

There is another way of looking at this matter. May we not find the mercy of God in the order of nature itself, so that, instead of speaking despairingly of the despotism of force, we may see infinite love where all was apparently so darkly fateful, while the very uniformity and rigidity of nature, against which we so protested and to cure which we resorted to prayer,—may it not, after all, be the expression of a love greater than we had imagined? The fact that in the railroad wreck the iron bar did not bend before your entreaty to let your dear one escape may have led you to conclude that nature is cruel. But, when you look at that marvellous web of iron and steel suspended high in the air, over which thousands pass daily from city to city in safety, just because there is an established order in nature and iron is always iron, then is it not possible to feel that the larger mercy of God is in the order of nature, that the despotism of force is a providence of love, and that our prayers are not needed to soften what we had hastily called the cruelty of law? So that, instead of saying, This must be a loveless world unless prayer can change the natural order, we come to that higher reverence which sees that this would be a very undivine universe if prayer had such efficacy, if these material forces could be hoisted about by the desires of every pious but short-sighted soul. And all through the ages the abuse of prayer has been this attempt to secure by it what can only come

through the application of physical agencies. For, whatever prayer may be in its own sphere, we have learned enough of this universe to see that it has no magic power to set aside the laws of nature or to secure for us instantaneously what the processes of nature need long periods to evolve.

But man is something more than physical body: he is linked to another realm, the spiritual order, which has methods and processes peculiar to itself; and these must be as loyally obeyed, to build a noble character and secure the fruits of the spirit, as the principles of mechanics in constructing a machine. The trouble comes from carrying over the methods of one realm into the other, where they are inoperative. We attempt to produce on one level of existence certain results by processes which belong to another order of creation. And, when we fail, our failure is not due to the fact that the universe is undivine or our method useless in its proper place, but to the fact that we have made an unlawful application of our efforts. We cannot raise a hundred pound weight by prayer, for we are here in a realm where mechanical energy is needed; but the crushing weight of sorrow or shame pressing upon a human heart cannot be lifted by the most powerful engine, for we are here in a realm of the spirit, where only the dynamics of love can avail. So that he who uses prayer as a substitute for mechanical energy is so far unscientific and irreligious; and he who ignores this spiritual side of our life, and neglects those methods for its enrichment of which prayer is one, is also so far unscientific and irreligious. We must remember that the human soul is in touch with the Father of Spirits, between whom and ourselves there are methods of access as direct as between our body and the material universe. Our love pours into us from him as directly as the sun furnishes the energy by which our hearts beat. Organs of spiritual communication exist between our souls and the Infinite Soul, just as channels of vitality bind our bodies to the resources of the material universe. By spiritual processes we feed on him who is Spirit, as by physical functions we appropriate our powers of body from the world of matter. And the office of prayer is simply a practical application of that fundamental truth of life and religion. "In him we live and move and have our being." Prayer, then, is not a beggary and not a performance, but a function of the soul, by which we appropriate from God that life which constitutes our spirituality. It is not an operative agent in the realm of physical facts, but, far better and higher, a process by which we enrich ourselves from the reservoir of divine life. For we lie as inlets about the great ocean of being, and it is prayer which lifts the gate between, that our ripple of desire may report itself to the waiting life beyond, and also that the swelling tides of that Creativeness may rush through us and lift us out of weakness. We spring as buds out of the mystical tree of life; and prayer pulls into us by an economy all its own, but as natural in its way as that which feeds the leaves on every shrub, those spiritual energies which refresh and enrich our own inner life.

The scope and agency of prayer lie, then, within the realm of our spiritual life; no less divine and no less needed because not an agency for overruling the natural order; but more divine and more needed because a method by which we appropriate the energies and perfect the qualities which enrich us as men. Prayer is the attitude of reverence, which is the attitude of every sane mind as it looks out upon this wondrous universe, a sweet and solemn mood, in which we feel the glory of our sonship, the vastness of our heritage, the sacredness of our responsibilities,—a feeling of immense value on the market and in the home, for it braces us when we are weak, restrains us in moments of waywardness, and overarches every humble task with mystery and solemnity. Prayer is a method of communion by which we realize the affiliations of our own lives with the Infinite Life, feeling the love of our frail hearts descending into us from one who is Absolute Love, and tracing our thoughts to their rootage in one who is Supreme Truth. Prayer, too, is an act of aspiration by which we mount from what is low and narrow and ignoble to our diviner possibilities, the deep desire in us laying hold of the spiritual resources which God always keeps ready by the side of every soul that asks for light and love. Does some one say that this makes prayer simply a petition to one's self, which has only a reflex or subjective influence? But where shall I find God

if not in my own soul? it is what is thought there that he overhears. It is not prayer to myself, but prayer in myself to Him by whom I live. And that the outcome of my prayer is subjective is all that I can expect and all that I really need: love, hope, holiness,—these are, indeed, subjective; but, if prayer will help me to these, it is enough.

If in mid-ocean the shaft of the steamer breaks, the divine thing to do is not to pray that winds and waves be stilled, but to mend the shaft. But we sail across another ocean, our souls are ships upon the sea of Infinite Being; and there it is prayer that spreads the sails that catch the winds of the spirit that will bear us toward the haven where abides the peace of God.

JOSEPH H. CROOKER.

Helena, Mont.

THE MANCHESTER "LABOR CHURCH."

A very interesting organization was formed in Manchester, England, about two years ago, which has been much noticed and discussed in Great Britain, and is beginning to attract attention in this country. It is called the "Labor Church." It announces its objects as: first, "the development of the Religion of the Labor Movement"; and, second, "the realization of the kingdom of heaven on earth by the establishment of a state of society founded upon justice and love."

We are glad to be able to give to our readers the following article, by Mr. Hugh V. Herford, the treasurer of the church, setting forth its origin, ideas, and methods: —

The real beginning of the Labour Church would be hard to find. It would have to be sought in the old problem of the alienation of large masses of the people from the organised religious life of the churches, in the minds of various men who have pondered this problem, and in the conclusion gradually reached by one of these men. The founder of the church would be the first to acknowledge his debt to other thinkers before him, and to disclaim any special revelation to himself of ideas which to-day are in the air all round.

It was, however, to John Trevor that a new conception of this problem came. He came to Manchester as minister of the Upper Brook Street Free Church in 1890, after a short ministry in London. Restless, preaching from the first a "Gospel of Discontent" with the triumphs of modern civilization, the thought shaped itself in growing clearness in his mind that, in the seething turmoil of the social struggles of our time, the living, guiding hand of God is at work. Men all around, who had thrown off the name of Religion because they saw it associated with what they felt to be a false system of society, were struggling to raise the low ideals of the nation. With some, better conditions of life for the mass of the people formed the goal, and a righteous one. Some, while accepting this as a necessary condition of progress, were groping after the realisation of the Brotherhood of Men as a fact instead of a phrase. Here, surely, was a real religious power at work. To find some voice for this almost unconscious religious element in the social discontent of the time was the purpose which, in October, 1891, led Mr. Trevor to found the Labour Church.

The leading idea, worked out as a basis for common action, is expressed in the following five "Principles": —

1. The Labour Movement is a Religious Movement.
2. The Religion of the Labour Movement is not a class religion, but unites members of all classes in working for the abolition of Commercial Slavery.
3. The Religion of the Labour Movement is not sectarian or dogmatic, but Free Religion, leaving each man free to develop his own relations with the Power that brought him into being.
4. The Emancipation of Labour can only be realised so far as men learn both the Economic and Moral Laws of God, and heartily endeavour to obey them.
5. The development of Personal Character, and the improvement of Social Conditions, are both essential to man's emancipation from moral and social bondage.

On these lines there is room for a frank co-operation with the advanced labour movement of to-day, in its practical efforts for economic reform.

The Labour Church seeks to make all engaged in these efforts realize that theirs is a truly religious work, so far as their highest aim is the growth of men and women into what God meant them to be. For the Labour Movement of to-day differs widely from the detached struggles of different sections of the community in the past to free *themselves*. Just and reasonable as these were, they yet too often stopped short when their own ends were obtained. To-day men and women from all sections of the workers are banding themselves together to help out of bondage the most down-trodden classes,—the unskilled laborers and helpless women and girls. It is a

movement of which the most powerful motive is that of brotherhood and comradeship.

The Labour Church in actual work soon developed into two main divisions: (1) Separate Local Churches; (2) Central or Extension Organisation. Referring briefly to the latter first, it has been, up to the present, in the hands of Mr. Trevor as founder, whose work is entirely honorary, and of Mr. F. Crocklehurst, B.A., general secretary; and the finances are looked after by the writer, as treasurer. A conference of delegates from all the churches will meet this month, when the organisation of the movement will be put on a more permanent basis. The chief work of this Extension is to keep in touch with the various churches already formed, to visit centres which ask for advice about starting churches, and frequently to exercise a restraining influence. Were it not for the determination not to rush the movement, but to build on solid ground, fifty churches might have been formed by this time, forty of which would probably have collapsed. Instead of this there are now thirteen churches, not equally strong, but all going to live.

Scattered about the country are many sympathizers who are enrolled as *Pioneers*. They make the movement known, and will in some cases form a nucleus for the opening up of fresh ground. The principle on which the Central acts is to help people to form a church when the call for it is a genuine local one,—never to push forward where there is no real demand. Again, no local church is helped financially. From the outset it has to depend upon itself.

It is expected that, when the various churches are past the infancy stage, they will themselves provide for the carrying on of the Central Organisation. This has, however, at present to depend for support on outside help. Mr. Trevor edits a monthly the paper, the *Labour Prophet*, as an organ of the movement: he has also published a hymn-book and Labour Church Tracts, and generally conducts the literary side of the work.

As to the local churches and the methods of work, I must confine myself to the Manchester and Salford Church, of which I am a member, and speak from personal knowledge. Membership is based upon the principles quoted above, and is free from fixed money condition. Each member gives as he is able, through the collection at the services and directly. Our membership is over 300, and our average audience in the winter about 700. Services are held in the afternoon and evening. In the summer months the afternoon service is held in the open air. Three vigorous branches from the parent church hold services in the afternoon in their own districts, meeting at the central church in the evening. This "church" is on week-days a Music Hall; but on Sundays the garish background is hidden away by our banner, with its mottoes "God is our King," "God and Liberty." The "service" is not so called from any conventional notion of propriety, but because it really is one. As the speakers vary each week, one of our members always presides and conducts the service. The speakers are mostly men and women who are in one way or another prominent in the Labour Movement, but who are also in sympathy with the Labour Church as the expression of its highest ideals.

As we depend upon our own resources, the collection is an important item, and is heartily responded to. Not content with one collection, a second is almost always taken at the doors at the close for some special object,—frequently for the Cinderella children's entertainments, sometimes for some comrade who is in distress, sometimes for strikes! This has shocked many good folk. To us it needs neither apology nor defence. If a strike is, so far as can be judged, a just one, the appeal is never in vain. In all these strikes, one side wields the unfair weapon of hunger. We try our best to blunt its edge, and allow the dispute to be fought by fair argument.

The whole week is full of varied activity. A year ago a house was taken and fitted up as a Labour Church Institute. This has been invaluable in providing for the different branches of work. Every evening most of the rooms are occupied. One large room is permanently let to the Extension Department as an office for the general secretary. There is a weekly meeting of members, when papers are read, and discussion follows. The brass band and choir meet here for practice. A class is held by Miss Dodd, of Owens College, for women and girls. A Political Economy Class, conducted by Mr. J. S. Mackenzie, M.A., of Owens College, has gone on weekly for over a year.

The management of the church is in the hands of a committee, chosen by ballot. A certain proportion go out every three months, and are replaced by other members. The local branch services each send two representatives. The finances are in charge of a treasurer, elected by the members from their number. A regular system of visitation of members has been organised under the charge of a membership secretary. This has resulted in a large increase in numbers, and in making the list of members a living one.

The latest work has been the Cinderella Club, which throughout last winter has given a weekly supper and magic lantern entertainment to parties of about 120 children of the poorest and most neglected class,

gathered by invitation from the surrounding district. In all, about 3,000 little children have had a merry time. The cost has been met by collections at the services, special donations, and concerts given by friends. During the summer the same workers are planning to take the children, in parties of 150, to places a few miles out, if money comes in. Growing out of this Cinderella Club is the latest experiment,—only just beginning,—a Cinderella Sunday-school. The idea is to bring some brightness into these starved little eyes.

It will be clear that membership of the Labour Church does not lead to repose. Its activities are always growing, but so far nothing begun has been dropped. Many shoulders, old and young, bear the burden; and a happy feeling of comradeship pervades the church. Being average men and women, our very energy in different directions leads occasionally to friction; but this does not go below the surface, and soon disappears, as we recognise in each other fellow-workers with a common aim. We know our practice falls short of our ideal. This, however, is not peculiar to us. The Labour Church movement is growing daily in strength. It seeks no patronage or condescension. It has a gospel of its own, and believes in spreading it. Its doors are open wide for all who come in as comrades.

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*THE HIGH COURT OF NATIONS.**

The result of the arbitration in the matter of the seals, and the preservation of their lives, is to the highest degree satisfactory. The counsel on both sides have won distinction in both continents. The result is accepted as a statement of Right, in both continents. And the wisdom of arbitration in open cases between nations is thus justified by one more great example.

Foremost among the men who contribute to a success so remarkable, in citizenship and in religion, are the members of the High Court which has pronounced the decision. We could hardly have made better appointments than were made in America. It may be supposed that England could not have made better. And the three friendly powers which named three other judges certainly chose their men with due consideration of the importance of the case to be decided and its example in future similar cases. The result has justified the appointments. Perhaps the most satisfactory feature of the record is that the English and American judges, in more instances than one, differed from the counsel of their own nations. They have thus shown that they were ministers of justice, and not envoys of separate powers.

Let England and America take advantage of this fortunate occasion.

The great powers need a PERMANENT TRIBUNAL. Let England and America name these very men—these seven judges—as the first to fill the places of the judges in the Permanent Tribunal, to which they will refer the questions which arise between them.

Let these two great nations invite the four other great powers, each to be represented by two judges on this tribunal.

There will be three other judges who are already appointed. Let the full court of fifteen hold the balance, and render decisions, after fit argument, on all questions between the six great powers which cannot be settled by the ordinary diplomacy.

To every American citizen who understands the constitution of his own country, this idea of a Permanent Tribunal, which shall hear and judge, in questions arising between States, is perfectly familiar. It is hardly a generation since a question of boundary between the Commonwealth of Massachusetts and the State of Rhode Island was settled by our Supreme Court. It was a question far more difficult than many questions of boundary which have been settled by war. But it was argued by counsel at Washington, witnesses were summoned and heard, and it was decided, probably without the knowledge of one-half the people the States engaged. Quite within the memory of living men a question of boundary between Iowa and Missouri has been thus decided.

The duty of the Permanent Tribunal may be illustrated by the question as to the fisheries on the eastern coast of America. It is a question largely of history, and of the interpretation of treaties. It is a question, perhaps, where each party would be glad if it could obtain some farther decision than now exists, as to the meaning of the treaties which exist. It is a question which involves also the rights of mankind to that matchless supply of food which the God of Nature has placed within easy reach of the largest popu-

* From the Boston *Commonwealth*.

lations of the world. Just now it has proved to be in the power of the great nations to preserve for posterity the luxury of seal-skin jackets, and to save the disgrace which would accompany the extinction of a race of animals half human. It certainly ought to be in the power of the same nations to arrange and confirm the measures which provide good food for hundreds of millions of their people.

A Permanent Tribunal for the ultimate decision of international questions meets the great need of nations as no series of newly made courts of arbitration can, when these courts die as soon as they have once spoken. It would be in the power of such a court to adjust, one may say in advance, the basis of many questions, so that trouble should be prevented,— should, indeed, never arise. Such a court should meet, in Europe or in America, two or three times a year, and be ready to act. Its members should receive every token of dignity and respect which men can give to magistrates in the most distinguished position. It should publish, from time to time, its comments and suggestions on International Law, and especially on those details which have been in doubt. With every such decision as this of Paris, it would acquire more of the respect of the world; and the Federation of the Nations would make its best step forward when it was appointed.

By good fortune, it has been appointed already, if the great powers have the statesmanship and foresight to select the distinguished court which issued its first decision a fortnight since to be the court before which they will bring their next great appeal. EDWARD E. HALE.

ONE UPWARD LOOK EACH DAY.

[Selected from the hymns sung at the Parliament of Religions at Chicago.]

SUNDAY.

One Holy Church.

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

From oldest time, on farthest shores,
Beneath the pine or palm,
One Unseen Presence she adores,
With silence or with psalm.

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones,
Love her communion cup.

The Truth is her prophetic gift,
The Soul her sacred page;
And feet on mercy's errand swift
Do make her pilgrimage.

—*S. Longfellow.*

MONDAY.

Lord of All Life.

Lord of all being, throned afar,
Thy glory flames from sun and star;
Centre and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch, thy mercy's sign;
All, save the clouds of sin, are thine.

Lord of all life, below, above,
Whose light is Truth, whose warmth is Love,
Before thy ever-blazing throne
We ask no lustre of our own.

Grant us thy truth to make us free,
And kindly hearts that burn for thee;
Till all thy living altars claim
One holy light, one heavenly flame.

—*O. W. Holmes.*

TUESDAY.

Thy Comings are not o'er.

Our God, our God, thou shinest here;
Thine own this latter day;
To us thy radiant steps appear,
Here goes thy glorious way.

We shine not only with the light
Thou shedest down of yore:
On us thou streamest strong and bright,
Thy comings are not o'er.

The fathers had not all of thee,
New births are in thy grace:
All open to our souls shall be
Thy glory's hiding-place.

We gaze on thy out-goings bright,
Down cometh thy full power:
We, the glad bearers of thy light;
This, this, thy saving hour!

On us thy Spirit hast thou poured,
To us thy word has come:
We feel, we thank thy quickening, Lord,
Thou shalt not find us dumb.

—*T. H. Gill.*

WEDNESDAY.

All Equal before God.

All men are equal in their birth,
Heirs of the earth and skies;
All men are equal when that earth
Fades from their dying eyes.

God meets the throngs who pay their vows
In courts that hands have made,
And hears the worshipper who bows
Beneath the plantain shade.

'Tis man alone who difference sees,
And speaks of high and low,
And worships those and tramples these,
While the same path they go.

Oh, let man hasten to restore
To all their rights of love;
In power and wealth exult no more;
In wisdom lowly move!

Ye great, renounce your earth-born pride;
Ye low, your shame and fear;
Live, as ye worship side by side;
Your brotherhood revere.

—*H. Martineau.*

THURSDAY.

The City of God.

City of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freemen are,
Of every age and clime.

One holy Church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King Omnipotent!

How purely hath thy speech come down
From man's primeval youth!
How grandly hath thine empire grown
Of Freedom, Love, and Truth!

In vain the surge's angry shock,
In vain the drifting sands;
Unharmed, upon the Eternal Rock,
The Eternal City stands.

—*S. Johnson.*

FRIDAY.

Flags in Concord furled.

Thou, who hast here in concord furled
The war-flags of a gathered world,
Beneath our Western skies fulfil
The Orient's mission of good will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.

Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalship of hand and brain.

For art and labor met in truce,
For beauty made the bride of use,
We thank thee; but, withal, we crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold!

Our fathers' God! from out whose hand
The centuries fall like grains of sand,
Around our gift of freedom draw
The safeguards of thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old!

—*J. G. Whittier.*

SATURDAY.

The Crowning Day.

The morning hangs its signal
Upon the mountain's crest,
While all the sleeping valleys
In silent darkness rest;
From peak to peak it flashes,
It laughs along the sky,
That the crowning day is coming by and by!

Chorus: Oh, the crowning day is coming,
Is coming by and by!
We can see the rose of morning,
A glory in the sky.
And that splendor on the hill-tops
O'er all the land shall lie
In the crowning day that's coming
by and by!

Above the generations
The lonely prophets rise,—
The truth flings dawn and day-star
Within their glowing eyes;
From heart to heart it brightens,
It draweth ever nigh,
Till it crowneth all men thinking, by and by!

The soul hath lifted moments
Above the drift of days,
When life's great meaning breaketh
In sunrise on our ways;
From hour to hour it haunts us,
The vision draweth nigh,
Till it crowneth living, *dying*, by and by!

And in the sunrise standing,
Our kindling hearts confess
That no good thing is failure,
No evil thing success!
From age to age it groweth,
That radiant Faith so high,
And its crowning day is coming, by and by!

—*W. C. Gannett.*

Come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.—*F. W. Robertson.*

EDITORIAL NOTES.

No fewer than twenty Churches have held or are yet to hold congresses in connection with the great World's Parliament of Religions in Chicago. The Unitarian Church Congress was the fourteenth. Preceding it were the congresses of the Jewish Church, the United Norwegian, the Evangelical Lutheran, the Roman Catholic, the Congregational, the Universalist, the Lutheran proper, the Disciples of Christ, the New Jerusalem, the Adventist, the United Brethren, the Reformed Episcopal, and the Seventh Day Baptist; and accompanying or following the Unitarian were the congresses of the Liberal Friends, the Reformed Church of the United States, the African Methodist, the Orthodox Friends, the Methodist Episcopal, and the Cumberland Presbyterian Churches. Thus it is seen that several of the most important orthodox Protestant denominations were not represented, as the Baptists, the main Presbyterian body, and the Episcopalians. It is gratifying to see in certain directions signs of regret at the short-sightedness and folly which kept them from joining. For example, the Baptists of Chicago have had the matter up before their ministers' meeting, and have sent letters to the papers explaining that their failure to hold a congress was partly due to certain peculiar circumstances, which need not be explained, and calling attention to the fact that a number of individual men of prominence in the denomination had parts in the Parliament. Dr. Barrows, the president of the Parliament, is reported to have said that the failure of his denomination (the Presbyterian) to come in was one of the most serious obstacles in his way all through his work, though a considerable number of individual Presbyterians of the broader type gave him most hearty and effective aid. Many criticisms of the Parliament are being uttered by leaders of these non-co-operating denominations. For example, Joseph Cook expresses an apprehension that Jesuits are behind the whole Parliament scheme; and the Baptist Rev. Dr. Henson declares that the coming together of the representatives of the different religions reminds him of the witches in Macbeth, who each brought something to the pot,—an adder's skin, babies' fingers, and other unsacramental things, and then danced round the fire, waiting to see what would come out of the steam. Yet, with all this croaking, there are not wanting signs that, were the thing to be all done over again, in the light of the great success that has finally attended the Parliament, all the Christian denominations would come in. Perhaps one thing alone would bring them in, if nothing else did; and that is seeing the hearty way in which the Catholics have taken hold of the Parliament, and the favor and prominence in the eyes of the public that they have gained from so doing. Of the various divisions of the Christian forces of this country, the Catholics and liberals have been relatively the most prominent in the Parliament, and the orthodox Protestants relatively the least prominent. We venture to predict that, when the next World's Parliament of Religions is held (and such an example as this cannot fail to be followed), the Protestant churches will manifest more wisdom.

The representation of the sects and religions of the world in the Parliament was very large, much larger than the projectors had dared hope; yet, of course, it was not universal. The Sultan of Turkey refused to send representatives of Mohammedanism, and the Archbishop of Canterbury declined to consent to a representation of the Church of England. Nevertheless, several able representatives of Mohammedanism have been present and spoken,—among them, naturally, Mr. Mohammed Alexander Russell Webb of New York, the American convert to Islam. So, too, there have been several eminent representatives of the Church of England, one of whom, Prof. Alfred Momerie of London, took his archbishop very sharply to task for his narrowness, assuring us that, if Dean Stanley had been alive, *he* would not only have been here, but would have brought the Archbishop of Canterbury with him.

When the president of the Parliament of Religions, at the opening of that great gathering, asked the immense throng to unite in the prayer of Jesus, he called it the "Universal Prayer." The title was at once recognized by all as so happy and fitting that it was used right on to the end of

the Parliament; and every morning thereafter the work of the day was begun by the great standing audience uniting in a few moments of silent devotion, ending in the "Universal Prayer" offered up with equal fervor by the adherents of nearly or quite every religious faith present, whether Christian or non-Christian.

Perhaps the most notable thing about all the meetings of the Parliament was the unanimity with which, practically, all in attendance, of every religious name,—Protestant, Catholic, or Pagan,—assented to and accepted the real religion of Jesus, as it appears in the Beatitudes, the Golden Rule, the Lord's Prayer, and the two commandments of love to God and man. Against this religion hardly a dissenting voice was raised in the whole seventeen days; and, whenever any speaker held up this religion (as so many did, even among those who were present as representatives of non-Christian faiths) as the true and ultimate religion, or as the religion in which all might unite, there was always the most enthusiastic applause. What could be more significant than this fact? What could be more encouraging to Unitarians whose gosple is just this simple religion of Jesus?

It was interesting to observe what attitude the various speakers and essayists in the Parliament assumed toward the doctrine of evolution. Of course, Unitarians, Universalists, Independents, and liberal Jews generally accepted the doctrine. The same was true of most liberal orthodox speakers, as well as of many representatives of non-Christian faiths. But, when it came to orthodox Protestants who have standing in their various communions as "sound," it was noticeable that nearly every one of these, if they referred to evolution at all, did so disparagingly. But the severest condemnation of the doctrine came from Catholics. The Catholic theologians of the Parliament, as well as of the Catholic Congress held the week before the Parliament began, hurled themselves with all their force against this doctrine, which they declared to be "irrational," "unscientific," and "dangerous." Of course, the reasoning by which they showed its "unscientific" character was in the highest degree edifying. It was what old Polonius would have called "good."

Dr. Briggs was received at the Parliament of Religions with great favor. His paper on "The Truthfulness of Holy Scriptures," or, perhaps more properly, "The Mistakes of the Bible," was a successful defence of his well-known position that the Bible is not "inerrant," though in other respects it was careful and conservative, and even timid. An interesting fact in this connection was brought to light in a paper read by Mr. H. Kozaki, president of the Doshisha University, the most important Christian college of Japan, which was that the Presbyterian Church in Japan is almost solidly on the side of Dr. Briggs. He said, "While the American Board of Foreign Missions is strenuously on the watch to send no missionary who has any inclination toward the Andover theology, the pastors and evangelists of the Japan Presbyterian and Congregationalist churches, which are in close connection with the same board, are advocating and preaching theology perhaps more liberal than that of Andover itself,—among other things, openly and strongly advocating the doctrine of a future probation."

In his paper before the Parliament, on "Jewish Contributions to Civilization," Prof. D. G. Lyon of Harvard University paid a splendid and deserved tribute to that great race which has given to the world not only the Old Testament, but the New Testament, Jesus, and Christianity,—even if we may not add Mohammedanism,—a race, too, whose continued existence and vitality amidst unparalleled persecution is the standing miracle of history, and whose intellectual and literary activity, business ability, domestic life, philanthropies and charities, moral worth, and religious faith and vitality are not surpassed among any of the races of mankind.

No one at the Parliament of Religions spoke with greater eloquence, or will be remembered longer for the deep spirituality of his utterances, than Mr. P. C. Mozoomdar of Calcutta, the distinguished leader of

the Brahmo Somaj. The Brahmo Somaj (the name means "the Church of God") has sometimes been called the native Unitarian Church of India. This describes it pretty well. It is certainly a very remarkable movement in the religious world, as all will see who read Mr. Mozoomdar's address upon the subject given before the World's Parliament of Religions, which we print in this number of the *Unitarian*. The address was received with extraordinary favor: it was applauded again and again during its progress, and at the end the applause was so great and long continued that the speaker was obliged to come forward and say some further words in recognition of it. Mr. Mozoomdar will spend the month of October in this country, speaking in various places, and will sail for England about the first of November.

One of the most notable addresses given before the Parliament was that of Thomas Wentworth Higginson, on "The Sympathy of Religions." It was notable for its breadth, its literary beauty, and its eloquence, but also quite as much for the fact that it came from the author of the remarkable brochure with the same title published many years ago, which has probably been more widely read and more influential than any other work that has been written in this country on this important subject. It was a fitting thing that, at the close of Col. Higginson's address, it was announced that a memorial or souvenir edition of his historic pamphlet had just been issued, and could be obtained by all who desired in a side hall.

Some of our readers will doubtless be interested in the Congress of Psychical Science, which met in the Art Memorial Hall, under the auspices of the World's Congress Auxiliary, August 21 to 27. Addresses were given or papers read by Prof. Elliott Coues, Richard Hodgson, G. B. Stebbins, M. J. Savage, Dr. Xavier Duriex, Baron Carl Du Riel, Rev. W. C. Winslow, Dr. A. Wilder, Prof. and Mrs. Sidgwick and Prof. Myers of Cambridge, England, Alfred R. Wallace, Prof. Lodge, F.R.S., Hon. A. H. Dailey, Mrs. Hester M. Poole, Mrs. E. L. Watson, Mrs. Underwood, M. Aksakof of St. Petersburgh, Lilian Whiting, Madame Van Calcar, and others. The range of psychic topics was wide, their treatment frank and fair, the interest unabated to the close, the audiences ranging from four hundred to twelve hundred, the Congress a success, as its managers felt.

Prof. J. Estlin Carpenter of Oxford, England, whose able paper on "The Need of a Wider Revelation" we print this month, is known to some of our readers. For the benefit of those who do not know him we will say he is a younger member of the celebrated Carpenter family, who for two generations have been so prominent in connection with English Unitarianism. He is the son of Rev. Russell Lant Carpenter, whose recently published volume of sermons and addresses (under the title of "Personal and Social Christianity") we notice on another page. He is a nephew of Dr. William B. Carpenter, so distinguished as a scientist, and of Mary Carpenter, equally distinguished as a philanthropist. He is one of the faculty of Manchester College, our Unitarian theological school in Oxford. His books, "Palestine when Jesus Lived" and "The Synoptic Gospels," are well known in this country.

In the British section of the Art Building at the World's Fair is a fine life-size portrait of Dr. James Martineau.

It will interest our readers to know that Mr. Hugh V. Herford, the writer of the very interesting article on "The Manchester Labor Church," which we print in this number of the *Unitarian*, is a nephew of Dr. Brooke Herford, so well known in America. There can be no question that this Labor Church movement is born out of intense sympathy with the laboring classes, and that it aims to bring them back to religion, from which they have been too long alienated by the pride, dogmatism, and cruel caste spirit which so widely prevail in the churches. With this aim every true man ought to be in sympathy. The independence and boldness of the movement, too, challenge attention. Naturally, it is not without its critics; and some of these are men who are profoundly in sympathy with its spirit. They believe in its aims,

but they doubt the wisdom and permanent effectiveness of its methods. Thus Mr. Harry Rawson of Manchester, one of the most eminent of our English Unitarians, in sending us Mr. Herford's article, writes: "I must say that, personally, I think it somewhat of a pity to add one more to the number of sectional differences, and to emphasize a distinction between the lower and the upper classes rather than to blend and unite them, especially for the purposes of worship. It is surely best that 'the rich and the poor should meet together before the Lord, who is the Maker of them all.' Nevertheless, I admire the energy and zeal displayed by the promoters of this new movement." It is in the direction pointed out by Mr. Rawson that many will see most cause for doubt regarding churches established for and by a single class. The rich and the poor are already a great deal too far apart. What is wanted above everything else, it seems to us, is to draw them nearer together. Will labor churches have this tendency, or the opposite? The answer to this question will be awaited with much interest in this country as well as in England.

Departments.

SUNDAY-SCHOOL.

The programme for the annual meeting of the Unitarian Sunday School Society, to be held Wednesday evening, October 25, and Thursday, October 26, at West Newton, Mass., has been arranged in part. Wednesday evening Mrs. Laura Ormiston Chant will speak. Thursday forenoon a devotional meeting, conducted by Rev. Howard N. Brown, followed by business meeting of the Sunday School Society. Succeeding, four brief addresses: 1. "The Latest Word concerning Educational Methods," by Rev. Pitt Dillingham. 2. "The Latest Word concerning Primary Work," by Miss Lucy Wheelock. 3. "The Latest Word concerning Character-building," by Rev. Charles F. Dole. 4. "The Latest Word concerning Religious Training," by Rev. J. P. Forbes.

Those Sunday-schools that have sent in a contribution, large and small, to the treasury of the Unitarian Sunday School Society during the past fiscal year, ending October 1, will be entitled to delegate attendance at the sessions of the annual meeting, with full powers to vote. There is every prospect of a highly successful time; for the hospitality of the West Newton church (Rev. J. C. Jaynes, pastor) is well known, and our friends who assemble will be in the charge of a most vigorous parish, and among their activities the Sunday-school is prominent. West Newton is on the Boston & Albany Railroad, and easy of access from all points in New England. The hospitality of the homes for Wednesday night is offered only to life members, delegate members, and pastors of contributing churches.

We have received from Rev. A. S. Garver, pastor of the Second Parish of Worcester, a "Chart of Hebrew History." This has been carefully prepared, and was the basis of study last year in the Second Parish Sunday-school.

The new "Harvest Festival" is selling well. The music which it furnishes seems to strike a happy medium, and, while being of good rank, is not difficult to learn.

The Sunday-schools are getting under way with an unusual amount of vigor. Orders are coming in to the Unitarian Sunday School Society for the various publications, and especially for the new one-topic graded leaflets. This plan is apparently destined to be popular.

The bound volume of *Every Other Sunday* for the last year is now ready (price seventy-five cents, postage prepaid by mail), and those who purchase it will be sure to find a treasury of miscellaneous reading for young people which is not easily excelled.

Very many ministers and superintendents have sent answers in reply to the invitation concerning the New Song and Service Book for Sunday-schools. Valuable hints are contained in these communications, and it is hoped that there will be a general attention paid to this request for advice and suggestion.

E. A. Horton.

GUILDS.

THE HIDDEN LIFE.

Read before the Guild at Montpelier, Vt., by Grace M. Clarke.

"We do not know the weakness or the worth
Of any one: th' Sun as he will may trim
His golden lights, he cannot see the earth
He loves but on the side she turns to him."

There is a side in the lives of all which we could not, if we would, disclose to the sight of those even whom we love the best. There are thoughts, hopes, aspirations, longings, which cannot find utterance, and which are known only to ourselves and to our Maker; and it is mainly the best part of nature which lies thus hidden.

It is true the power of expressing what is best in us is granted more fully to some than to others.

Several persons may climb some summit where a glorious autumn landscape lies before them, and it may be equally appreciated by each: each one may be equally impressed with the beauty of the forests all aglow with their bright tints, may read with equal clearness the lesson of harvest time, and be equally thankful to the Creator of it all.

But their feelings will find expression differently. The one may return and find utterance in verse which will go out into the world and move many hearts.

Another will portray on canvas what he has seen that day; while still another will go to his home with a heart just as full of love and gratitude as did either of the others, but who finds no means of expression other than in applying the lesson he has learned to his daily life.

But there may be some who are too ambitious to be content with the latter way, and who prefer to have the good they do seen of men.

But we cannot all be poets or artists, and even they have something hidden within themselves and God; for we never read a truly noble poem but that we feel there is something which is not expressed,—that the man is greater than his poem; and then, if we are truly Christian, we shall be satisfied in having our life hid with Christ in God.

And again, because it is the better part which is apt to constitute the most of our hidden lives, let us try to be more careful in our judgments.

The stories of the building up of nations are more largely composed of scenes of war and bloodshed, of tyranny and evil of all kinds, when the nation was young, than of the times of peace and good will.

So with individuals: we must think, if they do fail in their efforts in well doing, still a failure means an effort made; and it is better to fail than not to try at all or than to have a low aim.

No one will deny that there is much suffering, physical suffering, in the world; and perhaps nothing calls for more heroism.

Of it Holland says:—

"Few are they who, in the activities of robust life, pause to think of the loneliness of the helpless invalid,—of the isolated bondage of weakness.

"To a young person who is cut off from all youthful amusements, whose hands are forbidden any response to the busy motion of his mind, there come hours when even sympathy wearies of its ministry, and mercenary attendance must seek relief from its burdens. They must be left alone, their hands folded in patient waiting.

"Great, silent heroisms are wrought out in intervals like these,—more wonderful than the common imagination can conceive."

Then, too, there are temptations in every life, from those of the Christ to the sins which so easily beset each one of us,—self-denials, hopes that end in disappointment; and to bear all these patiently and uncomplainingly is heroic, for surely "patient endurance is God-like."

Human sympathy is sweet, but there must be some hidden secret things; and it is best that it is so, for thus are we brought into closer communion with God in whom our lives are hid.

Already there come indications that the guilds are stirring for the season's work. Shall we not make this the best year of those which span our still young lifetime?

We have received the list from the guild at Stow, Mass., giving subjects and leaders for the period reaching from September 17 to June 24, the meetings occurring once in two weeks. The following topics are culled from the list: "Nobility, or Who is the Hero?" "Poets as Teachers of Truth," "The Attractiveness of Wrong," "Self-control," and "Incompleteness."

Miss Kate L. Brown visited the society at Northfield, Mass., in August, and made an address on the subject, "Look up." This guild meets every other Sunday during the year, and it seems to be in very good condition. On the occasion of Miss Brown's visit the subject of Immortality was considered. There were two papers, and a large attendance.

The guild at Athol, Mass., is reported to have had its most successful year, the very young especially coming forward to help in the work.

Another guild has been running all summer, that in the First Parish at Bedford, Mass. It sends us its list for bi-weekly meetings from August 27 to January 28. We select a few of the topics: "Moral Half-bushels," "An Independent and Happy Life," "Hindered Lives," "Phillips Brooks," "According to St. John," "The Children's Mission."

The president of the Alliance urgently requests items of interest to be sent to him, also the lists for the season; and he also asks that every guild should send the name of ministers, two delegates, and secretary to the recording secretary of the National Guild Alliance, Miss Margaret L. Blanchard, Concord, Mass. Those who have taken *Our Young People* for a year will please to renew their subscriptions. Let some one in each guild see to it that a good-sized list of subscribers be sent in to Rev. G. W. Cooke, editor.

The president will give a fifteen-minute address on "Unitarian Guilds" at the World's Congress of Religions in Chicago on September 22. B. R. Bulkeley.

UNITY CLUBS.

The Unity Club has grown out of and represents two tendencies in the rational religion of the present day. Religion is not something exclusive and limited for Sunday and a little corner of life. It may manifest itself in all the efforts and experiences of men. It is not shut up to the Bible or the history of Palestine. The doctrine of the immanence of God, which rational religion now accepts as cardinal in its nature, means that God may be found everywhere, in all life and truth, and that his revelation is in history, science, art, and literature. His manifestation is universal, his revelation includes every truth.

Organized religion is passing out of its provincial stage into the acceptance of universal methods. The old distinction between religion and secular life has broken down, and cannot long be maintained. The Church cannot withdraw itself from the world or seek to isolate its members. Its work is that of making all life what it ought to be by identifying itself with the true order of the world's progress. Its mission is that of a coworker with God, not for what is supernatural, but for what is natural and ideal. It can have no higher purpose than the perfection of the moral order. This being true, the church must keep open doors throughout the week. Its work is not for Sunday only, and cannot be confined to worship any more than to doctrine. It must reach men wherever they can be found, with whatever will lift up their lives. The sermon can no longer be the centre of the church's activity. With its life must go the gymnasium, the social club, the class, the lecture, the kindergarten, the charity organization, and the brotherhood of class with class. The institutional church, as it has been called, is in the line of religious growth at the present time; and that means the identifying of religion with every higher interest of men.

Religion has lost its hold on men because its methods have been narrow and restrictive. When they have tried to find God in science, the door of the church has been shut against them. When they have wished to make the natural pleasures of life conducive to human brotherhood, they have been sneered at for thinking that sociability may help towards the holy life. But we are learning that the church, in its largest and truest spirit, is a home wherein all may meet on a common level, and wherein everything that will help men to a better social, moral, intellectual, and spiritual life may find its expression. The modern church leads men to God by helping them to identify their interests with those of all their fellow-men. No other theory of a church will answer to the needs of the present time. The church no longer seeks to withdraw men from the secular life; but it reads into every phase of the secular life the spirit, method, and aim of true religion. It carries religion into the duties and cares of the common life. Its saints are the men most truly human, the men who live the most natural lives, and who most completely identify themselves with what is secular and of the world.

It is along these two lines the Unity Club works. It studies secular knowledge in the same spirit as it does what has been called divine truth. Refusing to think that God is in the one, and not in the other, it seeks for God wherever he may be found. It reads a great modern poet as it would a psalmist of old. It finds as much of revelation in a book of geology as in the Hebrew compilation called Genesis. It also aims to bring the church upon the basis of human needs. It refuses to think that this is lowering God or religion, or that it tends to make them less divine and important. On the other hand, it is in this way they gain their true place, and come to have a universal instead of a merely provincial meaning.

The Unity Club has grown out of the conviction that, if religion is to reach men, it must meet them every day, and have something to give them for which they wish, and that it must show them it is not afraid to deal with the world in its actual conditions. Practical religion means something more than preaching. It means better amusements, genuine fellowship of man with man, and thoughts that will quicken and inspire life. It means going out to those who will not come to church with such help as they need. It means open doors for every good that can be brought to man, and keeping them open so long as any one needs help.

The minister of Berkeley Temple, Boston, says that "the institutional church is secularizing religion by making it an every-day affair, a spirit which affects the whole man every day in the week rather than a spirit which affects a part of a man but one day in the week." The institutional church is but another name for the same idea and method which the Unity Club represents, as may be seen when the same leader says that a church should keep "open doors all day and every day." Experience has shown that a church gains much in influence by making its edifice a centre of daily hospitality and activity. "Make the church," he says, "omnipresent in the minds of the people. Make them feel that no part of their lives is to be excluded from it."

The Unity Club began about twenty-five years ago in a more or less distinct recognition of the two ideas which have been named. It has been so well adapted to the needs of the time that it has found a place in one form or another in nearly every Unitarian church. It takes many forms according to local needs and the convictions entertained as to the true work of a church. Sometimes criticised, sometimes severely condemned, it makes its way, and grows more and more to have a place in the work of all the free churches of the country. It may have another name; but the thing is often found in all denominations. It attempts to realize the social spirit in the church, the spirit of good will and fraternity. It seeks to elevate and purify the craving for amusements, and to give wholesome recreation under noble auspices. It aims at the spread of knowledge, and to unify wisdom with faith in a religion as broad in its methods and as inclusive in its spirit as the needs of man. It endeavors to deepen the moral tone of the community, to inculcate good citizenship, and to give that education which enriches life. It does not forget the work of charity, and in many ways that is good among men. And in all this work, done as a part of the activities of a church, the spiritual life is left foremost in view. Out of such effort comes religion in its noblest and most satisfying forms. The spiritual vision enlarges as the work of earth is bravely accomplished; and peace of heart deepens into a finer joy as we thus become coworkers with God.

In a word, the Unity Clubs in Unitarian churches represent an effort to bring the church into vital relations with the needs of men in social, moral, æsthetic, and intellectual direction, and to make powerful the conviction that every truth has divine sanctions. There can be no doubt that a great change is coming over organized religion in this direction, and a new aspiration has entered into the heart of the church. Some men are saved by prayer, but other men are saved by philanthropy. If to one man God is revealed in a broken and a contrite heart, to another man he makes himself manifest when he is able to think God's thoughts after him in the study of astronomy or psychology.

If we study the history of Palestine in the church, why should we not study there the history of the United States? and for the same purpose, that we may know the ways of God's dealings with men. If Hebrew archæology is approved as religious, why not the great and glorious art of the world, that has in it such depth of meaning and such richness of persuasion? Is it not true that Hebrew literature seems to us true largely because of its associations, because we have been taught that it is sacred? Much of the other literature of the world is just as capable of bringing us to the truth we seek and the rounded and perfect life we would live. The fact is, that this view of religion cannot be presented as it has been for the last half-century, without men accepting the logical conclusion to which it leads, and seeking to make all truth helpful toward the life of the spirit. The Unity Club is no other than an outgrowth of this position; for men have said that, if God is found everywhere, let us study geology, that we may see the ongoing of his ways. In this there can be no danger if we lift all truth up to the Bible level. It is only when all things become common and vulgar that any evil results can follow.

Truth is always inspiring. We cannot come too close to it or have it too constantly as our daily companion. It is when theory puts it far off, and makes it a thing of special occasions, that it loses its charm and its power to guide. What there is mean in our American life, its cheapness and its vulgarity, comes not from such contact with science, history, art, and literature as the Unity Club gives, but because of the absence of such influences, because the church has put its ban of condemnation upon them, and failed to associate them with the aspirations and thoughts of every day. As the vanguard of religion, we are repeating the old folly, if we fail to give practical form to the doctrine of God's immanence. That doctrine can have no value with a closed church and an exclusive worship.

A new revelation is being made to the world in the social aspiration of our time. Men are yearning for a new social order, and in that yearning is the prophecy of its sure coming. Is the church to stand aloof from this world-embracing movement, or is it to guide it and make it helpful to its own higher development? First of all, to study the social movement is the work of the church, that it may have keenest sympathy with it, and that it may have a just comprehension of all its aims. Then, to open wide its doors for the tenderest fellowship with all who aspire and with all who suffer. The moment the church thus seeks in earnest to promote the brotherhood of men, in the spirit of the Master, a Unity Club in purpose, if not in name, becomes necessary for the study of the social problem. Thus the club may justify its connection with the church, and realize for itself a great mission in promoting the rational religion of our time.

GEORGE W. COOKE.

Love is the life of the soul. It is the harmony of the universe.—*W. E. Channing.*

TEMPERANCE NOTES.

In view of the working season of 1893–94, I offer the following questions as suggesting points worthy of consideration:—

Granting the moderate estimate of $750,000,000 as the amount of the drink bill of the American people, what other item, such as bread, clothing, schools, religion, government, costs as much as this?

Can we allow that one-tenth of the drink bill goes for purposes of good? If not, how much shall we allow to be fairly useful?

What economic or political subject is more important than temperance, especially in hard times? Is the tariff or bimetallism so important? If so, why?

How large a proportion of the inhabitants of jails and prisons might be safely free, if it were not for the use of the alcoholic drinks? Shall we say less than one-half of our whole prison population?

What other cause than intemperance makes as many unhappy homes?

What moral or religious subject, if any, is more imperative than temperance? Is the infallibility of the Bible, or the Trinity, or the enfranchisement of women, or the land tax, or the eight-hour law? In other words, in which of all these and other such subjects would the attainment of the right secure so much human happiness, here or hereafter, as the attainment of true temperance would secure?

If temperance is so imperative and far-reaching a subject in the interest of political economy, of morals, of religion, of happiness, why do not people give it more attention? Is it, perhaps, because the agitation of other subjects requires no self-denial, but the agitation of the subject of temperance requires some little self-denial?

More directly, do you recognize that you have any responsibility for the settlement of the question of temperance? Is it or is it not of some slight consequence what you think about the use and the control of the alcoholic drinks, and also what you do with them?

What do you think the true theory of temperance is? What sort of temperance habit do you believe would be the best for our American people? Do you believe in total abstinence? If not, what do you hold to be better?

What are you actually doing to realize your idea of temperance? What did you do last year, or what did you give? How much time did you spend? Do you think that, if all good citizens did as much as you are doing, the evil of intemperance would be abated, say, in a hundred years?

Are you willing or not to do more this year?

Do you personally know any persons who are the worse for the alcohol habit? What, if anything, have you done toward helping these persons?

Are you willing or not to do more this year than you did last year? Are you ready to give up any valuable time to this subject in the coming winter? Will you listen to any new plans in the interest of temperance? In short, will you do whatever is shown you to be for the good of your fellows?

Finally, do you use the alcoholic drinks in any such way, or, directly or indirectly, do you derive any profit from their use so as to bias your judgment of what it is best to do with them? Are you willing to consider this subject as free as possible of all personal bias? C. F. Dole.

LITERARY NOTES.

We are glad to see that a beautiful "Memorial of Abiel Abbot Livermore" has been published in the form of a pamphlet containing the sermon preached at the memorial service in Meadville by Rev. H. H. Barber, addresses at the funeral by Rev. J. T. Bixby and Rev. F. L. Phalen, and tributes of a large number of other friends. A fine portrait of Dr. Livermore introduces the volume. The tributes all speak, as with one voice, the honor and affection in which this eminent preacher, teacher, and writer, this saintly soul, this rare Christian man, was held by the whole Unitarian body, and by all others who knew him.

"Sermons on Religion and Life." By Henry Doty Maxson. With a Biographical Sketch by H. M. Simmons. The whole edited by J. V. Blake. "Published by the Unitarian Society of Menomonie, Wis., and to give to others a portion of the ministry that has helped them." Chicago: Charles H. Kerr & Co. $1.—Mr. Maxson was a rare spirit. For many years a successful and beloved teacher, his deeply religious nature led him at last to give up a profession which had been a delight to him, to enter the liberal ministry, where he made a profound impression and endeared himself from the first to all with whom he came in contact. He was as radical as he was reverent, and as noble and sincere as he was radical. During his years as a teacher he seems to have classed himself among agnostics; but by degrees he grew out of this negative attitude, and acquired a calm and serene trust in the infinite Power, Wisdom, and Goodness which he came to discern as above and beneath and at the heart of all things. He died at the early age of forty, having been in the work of the ministry less than four years. This volume of sermons shows well his qualities as a preacher and as a man. His religion was fresh as the morning, sweet as June meadows, earnest as duty. The subjects of the sermons (sixteen in number) are: Religious Possibilities of Agnosticism,

Am I my Brother's Keeper? Sympathy, Which is Catching, Health or Disease? Dr. Jekyll and Mr. Hyde, Faith, Shall we preach the Whole Truth to the People? Who are the Atheists? What do Unitarians Believe? Jesus, The True Individualism, Immortality, Losing One's Soul, How Much does He Get?

"Wit and Humor of the Bible. A Literary Study." By Marion D. Shutter, D.D. Boston: The Arena Company.—Not a few will be surprised, perhaps shocked, at the title of this bright, interesting, and entirely reverent book. But why need they be? No book is more human or more many-sided than the Bible. It is only our false and narrow way of looking at it that has prevented our seeing that the Bible contains, among its many other characteristics, not a little of wit and humor. Let any one who doubts this read Dr. Shutter's work. After a brief introduction we have chapters entitled Character Sketches, Touches of Nature, The Sense of Humor in Jesus, Proverbs and Epigrammatic Sayings, Repartee, Wit and Logic, and The Use of Ridicule in the Old Testament.

The British and Foreign Unitarian Association have arranged with the American publishers of Prof. Toy's "Judaism and Christianity" for a special English edition of the work, at a greatly reduced price, for the use of theological study classes.

"Personal and Social Christianity." Sermons and Addresses by Rev. Russell Lant Carpenter. With a Short Memoir by Frances E. Cooke. Edited by Prof. J. Estlin Carpenter. London: Kegan Paul, Trench, Trübner & Co. pp. 329. Price 6*s.*—Russell Lant Carpenter was a son of Rev. Lant Carpenter, who was well known in the early part of this century as the head of a celebrated boys' school in Bristol, England. He was also brother to the eminent scientist, Dr. William B. Carpenter, and to the scarcely less distinguished educator and philanthropist, Miss Mary Carpenter. His own life as a Unitarian minister was one of great activity, consecration, and usefulness. Especially was he pre-eminent for his labors in connection with many causes of social reform, as temperance, peace, and arbitration, woman suffrage, prevention of cruelty to children and to animals, improved sanitation, social reform in India, and so forth. Few ministers have ever been more beloved, or have exerted a stronger or more ennobling personal influence. The memoir found in this volume is full of interest, and the sermons and addresses are instructive and inspiring.

"The Gospel according to Mark: A Study in the Earliest Records of the Life of Jesus." By Henry S. Solly, M.A. London: Sunday School Association. Price 3*s.* 6*d.*—This work is published as No. 10 in the excellent series of Biblical manuals edited by Prof. J. E. Carpenter. The writer accepts the view now so widely adopted by the best scholars, that Mark is the oldest Gospel, and on this basis attempts to give a brief, intelligible interpretation of the life and teachings of Jesus. It is enough to say that he has succeeded well. We do not know of any other concise commentary on Mark which seems to us so well adapted to the wants of students.

We have, in a former number of the *Unitarian*, called attention to the recent issue by the British and Foreign Unitarian Association of several series of new tracts and sermons illustrative of the liberal Christian faith and life. Two series of "Tracts for the Times," of twelve numbers each, have already appeared. (Price 1 penny each.) In their subject-matter they are partly doctrinal and partly practical. Most, of course, are written by English Unitarians; but several are reprints of sermons or papers of Americans,—James Freeman Clarke, J. W. Chadwick, Dr. F. H. Hedge, M. J. Savage, and C. W. Wendte. The first series of these tracts is bound into a volume under the title of "Reasonable Religion," and is sold for two shillings. A series of "Theological Essays" is in process of publication. Of these, seven numbers are already out. (Price 4*d.* each.) Finally, we have a series of sermons called "The Essex Hall Pulpit," of which eight numbers have appeared, the aim of all being "to be helpful to the religious life, to kindle devotion, and to strengthen faith in God and man." (Price 1 penny each.) It is hardly necessary to say that the quality of these several series of publications is generally high. However, it is not equally high. The sermons on practical faith and life do not, as a whole, seem to us to reach so high a level as the doctrinal tracts and essays. This suggests the inquiry, Is the Unitarian pulpit of England relatively weak on its practical side? These sermons are generally very short,—too short to allow an adequate treatment of a great theme. Nor do they seem to us, as a whole, to show marked fervor, earnestness, or superiority of thought. We cannot think that such sermons as these would draw and hold large audiences on this side of the ocean. We wonder if they do on the other side. On the other hand, the theological and biographical tracts in the different series would nearly all be pronounced in this country to be first-rate. We wish they might find a circulation here. There are several which we are sure might, to great advantage, be reprinted by the American Unitarian Association. Among these we would name Brooke Herford's tract on "Channing," Silas Farrington's on "Theodore Parker," Fletcher Williams on "What has Unitarianism done for

the People?" and "The Rise and Development of the Doctrine of the Deity of Christ" (a particularly fine paper), Walter Lloyd's "The Miracles of the Old and New Testaments," J. F. Smith's "Gains to the Bible from Modern Criticism," R. A. Armstrong's "Unitarian Christianity Explained," and "The God-Christ or the Human Christ," and Stopford Brooke's "The Universal Pentecost." We commend these to the attention of the Publication Committee of the American Unitarian Association.

We are in receipt of a large forty-eight-page pamphlet of much interest from Rev. Robert Spears, editor of the *Christian Life*, London. It is entitled "A Historical Sketch of the Rise and Progress of the Unitarian Christian Doctrines in Modern Times: With a Statement of the position of Unitarianism in the Present Age in Various Countries and Churches; including Chapters on the Unitarianism of the Apostolic Church, and how the Church became paganized; also a Unitarian Chronology and Calendar." We are glad to see that this very useful work has reached its eleventh thousand. Its principal defect is that its chronology and calendar do not come down later than 1876, the year of the original publication of the book. We wish that a new and revised edition might be issued, bringing it down to the present. We know of no other work of the same size containing so much information regarding the history of Unitarianism and its relation to other forms of Christianity.

"The Seventy-eighth Annual Report of the British and Foreign Unitarian Association" (for the year 1892-93) is received. It shows a year of more than usual activity. The funds of the Association were much increased over the preceding year. The publication work was enlarged. More tracts have been circulated than ever before. Grants of Channing's Works and other books have been made to ministers and theological students. Special missionary services for the people have been held at Cardiff, London, and Pendelton. A missionary lecturer has been supported for some months in Wales. A great deal of Postal Mission work has been done. Grants of money have been made for missionary work in Belgium, Manitoba, India, Hungary, and Japan. Important home mission work has been done in Scotland. A box of books and tracts by English Unitarians, also photogaphs of well-known leaders, has been sent to the Unitarian Exhibit at the World's Fair. Money grants have been made to aid many poor churches in England.

"The Newer Religious Thinking." By David N. Beach. Boston: Little, Brown & Co.—This is a book that has already received much favorable press comment. As its carefully accurate title indicates, it is not a sensational forecast, but a scholarly treatment and summary of growth already made. While fair in his reasoning, the author does not claim to seek the new so much as to interpret the already attained religious truth. The book is really popular contemporary history. It deals very little with the past, but gives extremely clear statements of the well-established liberal orthodox opinion of to-day upon such matters as the relation of the Bible to universal religion, the newer thought about nature, life, man. The concluding chapter on Christ as centre of this progressive religious thought shows the more orthodox tendencies of the author. There are capital synopses of the chapters, but no general index. The book cannot fail to be helpful to every earnest thinker who wishes to follow the living currents of religious thought. It is very well printed, and attractively bound.

"Seeing and Being." By John W. Chadwick. Boston: Geo. H. Ellis.—This is a volume of sermons that grandly illustrate Martineau's formula, "Great hopes for great souls." There is a growing circle of souls that seek their great hopes more and more from the printed sermons of John W. Chadwick, and well they may. If the diction is at times almost overpowering, it is with the rush and exuberance of living thought, too quickly creative to be able wholly to express itself. There are sermons that may be read "as one runs," but it is necessary to leap and bound even to keep pace with these. The winged imagination and sweeping power of illustration darting and throbbing from sentence to sentence, as the lofty ideals aimed at quicken the pulse of the preacher, carry the reader along and brace him like the breeze from a mountain. We should pick out as the very finest examples of Mr. Chadwick's glowing style the sermons entitled "Tempted of God," "The Fulness of Time," and "Seeing and Being," which last gives its name to the volume.

"The New Bible and its New Uses." By J. H. Crooker. Boston: Geo. H. Ellis.—We are constantly being reminded that the misuse of the Bible is a stumbling-block at the very entrance to Unitarianism. The book before us is designed to aid in the removal of this obstacle: first, by a very clear presentation of the simplest facts about the Bible which modern Biblical criticism has now established; and, second, by direct statements showing as result of this new knowledge just what is the reasonable and natural attitude to be taken toward the Bible, and what are the new uses to which it may be put. The main divisions of the work are three, as follows: I. Errors in the Bible. II. What the Bible claims for itself. III. The Bible as Authority. By far the

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larger space, however, is given to the first division; and there is a general tendency throughout the book toward criticism rather than appreciation, which perhaps was unavoidable. For use as reference, which would greatly enhance the value of this volume, there is very inadequate provision.

"Book of Prayer and Praise for Congregational Worship." Boston: American Unitarian Association.—This is the service book which has been eagerly expected for many months. It has been most carefully and elaborately prepared by a special committee appointed for the purpose by the directors of the American Unitarian Association. Proof-sheets have been widely circulated, inviting criticism and suggestions. In at least two churches the services have already been regularly used and subject to alteration. It is evident that the book must be what the committee says it is, "the fruit of much earnest thought and work," bringing together so many selections (for the committee limited its own work to arranging material *already in existence*). That any such book as this could be thoroughly satisfactory to all Unitarian congregations is, of course, not to be expected. The committee very wisely have given, in many cases, a choice of prayers or collects to meet such recognized differences of opinion. But the question which most naturally arises in considering the real value of such a work is whether or not, as a whole, it gives expression, though inadequately, yet distinctly, to the religious ideals, sentiments, and aspirations which form the spiritual power of our Unitarian churches. To such churches, if there are any inheriting the privileges of Unitarianism, to whom the ancient forms and tones of worship still give most complete satisfaction, this book will be welcome; for it is a devout rather than a critical revision. It modifies only such phrases as seemed to the committee significant of those dogmatic beliefs about which people are most apt to disagree, retaining, apparently, as much as possible the ancient expressions, even to the elaborate Prayer Book directions, such as:—

"Then shall the Minister say this prayer, the People here, and at the end of every prayer, answering, Amen";

"At Evening Prayer the Te Deum, the Collects preceding the Litany, and the Litany should be omitted, and the following Collects used in their place";

and in the responses,—

"Have mercy upon us,"

"O Lord, deliver us,"

"Save us, O Lord";

giving in full "The Ancient Order for Common Prayer"; even seeking prayers from the second century "Teaching of the Apostles" and "old Greek Liturgies," and furnishing twenty-two pages of collects from innumerable sources for such days as "The Sunday called Quinquagesima," "The Sunday called Septuagesima," "The Epiphany," etc.; also including such special features as two "ante-communion services," an "order of confirmation," and a "calendar showing what holy day falls on each Sunday for twenty-seven years." Indeed, most remarkable and painstaking effort has evidently been given in this direction, and the result is a book of almost as wide a scope as the Prayer Book of the Episcopal Church. But, notwithstanding this painstaking elaborateness, the book will sadly disappoint such of our churches as desire to adopt a form of service in touch with the sentiment and religious ideal of modern liberalism. In a work of this nature it may be said that such a form of service was impossible. Yet it seems almost unfortunate that a work prepared by appointment, under the direction of the chief representative organization of American Unitarianism, should not, in its general tendency and in its evident spirit, have recognized this desire, which is surely as strong a characteristic of our churches as the love of that which is ancient.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month: —

The Century Magazine (September.)

Sights at the Fair. By Gustav Kobbé.

The Taormina Note-book. By George E. Woodberry.

The Census and Immigration. By Henry Cabot Lodge.

The Author of "Robinson Crusoe." By M. O. W. Oliphant.

The North American Review (September).

The Political Situation. By Ex-Speaker Reed.

England and France in Siam. By G. N. Curzon, M.P., and Madame Adam.

The Wealth of New York. By the Mayor of New York.

Christian Faith and Scientific Freedom. By Rev. J. A. Zahm.

The Silver Problem. By Andrew Carnegie and Sir John Lubbock.

The Atlantic Monthly (September).

Edwin Booth. By Henry A. Clapp.

Wildcat Banking in the Teens. By J. B. McMaster.

A Russian Summer Resort. By Isabel F. Hapgood.

The Moral Revival in France. By Aline Gorren.

The Sanitarian (September).

The Extinction of Contagious Diseases. By Walter Wyman.

Vital Statistics of an Apache Indian Community. By W. C. Borden.

Water Filtration and Cholera. By R. Koch.

The Training School for the Navy Medical Service.

The Review of Reviews (September).

The Progress of the World.

Engineer Ferris and his Wheel. By Carl Snyder.

Lady Henry Somerset: A Character Sketch. By W. T. Stead.

The Miracle of the Maid of Orleans.

The Arena (September).

A Money Famine in a Nation Rich in Money's Worth. By George C. Douglas.

An Inquiry into the Law of Cure. By M. W. Van Denburg, A.M., M.D.

Moral and Immoral Literature. By Rev. Howard MacQueary.

Japan and her Relation to Foreign Powers. By E. A. Cheney.

A Study of Benjamin Franklin. By E. P. Powell.

Scribner's Magazine (September).

Izaak Walton. By Alex. Cargill.

Clothes Historically Considered. By Edward J. Lowell.

The Machinist. By Fred J. Miller.

The Tides of the Bay of Fundy. By Gustave Kobbé.

The New World (September).

Ernest Renan. By James Darmesteter.

A Way out of the Trinitarian Controversy. By James M. Whiton.

The Relations of Religion and Morality. By Wilhelm Bender.

The Boston Pulpit: Channing, Taylor, Emerson, Brooks. By C. A. Bartol.

Jesus' Self-designation in the Synoptic Gospels. By Orello Cone.

The Rôle of the Demon in the Ancient Coptic Religion. By E. Amelineau.

The New Unitarianism. By Edward H. Hall.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the* 18*th of the month.*]

Rev. H. Digby Johnston, formerly of the Reformed Episcopal Church, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN,
Chairman.
D. W. MOREHOUSE,
Secretary.

Baltimore, Md.—The remodelling and interior decoration of the First Independent Christ Church (Unitarian), of which Rev. Charles R. Weld is pastor, which have been in progress through the summer, are nearly completed. The improvements are extensive and advantageous. Workmen are now putting in a very handsome new organ presented to the church by Mr. Enoch Pratt. The expense of the improvements has been defrayed by voluntary contributions, with the exception of the organ. The congregation hope to ocupy the church early in October.

Boston, Mass.— Our churches are all open again. Everywhere the ministers are taking their subjects from the World's Parliament of Religions. Rev. Charles G. Ames touched, perhaps, the highest purpose of the Parliament in saying: "Some forms of Christianity are weakened by fair comparison with other religions, but the only religion which appears large enough and vital enough to take up into itself all the forms of good and truth never before appeared to such advantage. No existing church fully represents it, no creed can formulate it; yet it is that life of God in humanity which is the desire of all nations."

—The Norfolk Street Church in Dorchester has called Rev. W. H. Branigan of Duxbury. If Mr. Branigan accepts and comes to Boston, he is sure to bring prosperity and renewed strength to the earnest band of workers who have bravely established the church on Norfolk Street. Rev. George D. Latimer's removal to Salem as Rev. E. B. Willson's associate has left Allston without a pastor, and Rev. C. R. Eliot's resignation makes a vacancy in the important church on Meeting-house Hill.

—The society in Harrison Square, Dorchester, having sold their church property and bought a handsome lot on Dorchester Avenue, have begun the building of a stone church, which will be a permanent addition to our well-equipped Boston churches. On Saturday, September 23, a simple but earnest service of laying the foundation-stone took place, Rev. Caleb D. Bradlee making the prayer of consecration, Rev. E. A. Horton giving a short but brilliant address, the pastor of the society, Rev. W. R. Lord, performing the ceremony proper, and Rev. Henry C. Badger pronouncing the benediction. In the box beneath the stone the September number of the *Unitarian* was enclosed with other papers. The neighbor-

hood in which the new church takes its place will be privileged in having so inviting a religious home; while the progressiveness, the earnestness, the scholarliness, and the recognized eloquence of the minister, Mr. Lord, unusual qualities to be found united in one man, will most assuredly draw to the church a large congregation.

—The sudden death of probably the wealthiest Unitarian layman in New England, Frederick L. Ames, removes from our daily sight—for his was a familiar figure—one of the best representatives of irreproachable honesty hand in hand with the highest business capacity. Like Henry P. Kidder, he was an example and an honor as well as a generous helper to the Unitarian Church.

Cleveland, Ohio.—On Sunday, September 3, the two new pastors, Rev. Marion Murdock and Rev. Florence Buck, began their work at Unity Church. There were large congregations. In the morning Miss Murdock preached upon "The Ideal," and in the evening Miss Buck was the preacher, taking for her subject "Church Unity." Both sermons were greatly enjoyed. The society has given to its new pastors a most cordial welcome, and the future of the church seems full of promise.

East Lexington, Mass.— Rev. George W. Cooke has begun the publication of a monthly paper called *The Parish Outlook*, to announce and help on his church, Sunday-school, Unity Club, Lend a Hand, and other work. The parish shows many signs of vigorous life.

Grand Rapids, Mich.—On September 3 Rev. H. Digby Johnston was installed as pastor of the Unitarian church here. The Scripture lesson was read by Rev. F. W. N. Hugenholtz, prayer was offered by Rev. J. T. Sunderland, the sermon was preached and the hand of fellowship was extended by Rev. F. L. Hosmer, and the charges to the pastor and to the church were given by Mr. Sunderland. In behalf of the society Mr. E. G. D. Holden, secretary of the board of trustees, read the call to Mr. Johnston and his letter of acceptance; and Mrs. I. M. Turner, president of the board of trustees, made an address of welcome. In connection with the evening service the new pastor gave an impressive address upon the meaning of religion and the significance of the minister's work.

Mr. Johnston is a new-comer into our ministry, from the Episcopal Church. He is a man of learning and extended experience as a preacher and pastor. He was born in England, and has spent most of his life there, but has been in this country several years,—in Chicago, Denver, and New York City. He has held important pastorates, and comes to us with very weighty testimonials as to his Christian character, worth, and ability. He has already preached for the Grand Rapids church seven weeks, and has created a strong and favorable impression. It is believed that his work will be thoroughly religious, constructive, vigorous, and able; and the society is much encouraged by his settlement with them.

Helena, Mont.—In spite of the silver collapse and its serious effects throughout this whole region, the Helena Unitarian church keeps up heart and hope. Mr. Crooker has been preaching to the largest morning congregations the past three months that he has ever had.

Meadville, Pa.—The untimely death of Miss Anna J. Huidekoper has saddened this community. She was so eminently fitted for a life of service to the higher needs of her fellow-citizens, she had already begun plans of useful benevolence from which so much was expected, that her sudden death has been a serious blow. The youngest daughter of the late Prof. Frederic Huidekoper, she had succeeded to her father's beloved mission of disbursing the income of the Brooks Fund for the spread of liberal literature. Indeed, she was unostentatiously engaged in very many noble charitable enterprises. Her qualities of accuracy, patience, and energy, naturally fitted her for successfully filling positions of public trust. Her influence in our Sunday-school will be sadly missed; for, in spite of her many duties, she has been a faithful teacher and leader for many years.

Her illness lasted only a week, and few knew that she was even seriously ill before the news of her sudden death was announced. The sympathy of the whole community is with the bereaved mother.

Omaha, Neb.—The Unitarian church is rejoicing in a new organ just placed in position. It is the gift of the ladies of the parish, who have been untiring in their efforts to complete every detail necessary to beautify our lovely church. An excellent "recital" was given on the new organ by Mr. Thomas J. Kelly, September 20; and every one was delighted with the beauty of tone.

Providence, R. I.—Rev. William F. Furman was installed as pastor of the Olney Street Congregational Society of Providence, R.I., on Monday evening, September 11. The pulpit was beautifully decorated with potted plants and flowers, and the church was crowded with an audience that was fully representative of the liberal sentiment of the city. It was a matter of deep regret that Rev. Edward Everett Hale, D.D., was prevented by sickness from preaching the sermon; but his place was admirably filled by Rev. Charles W. Wendte of Oakland, Cal., who opportunely arrived in Boston on the day of the installation, and consented at

the eleventh hour to take Dr. Hale's place. Mr. Wendte preached a most forcible and appropriate sermon on "The True Liberalism," from the text Isa. xxxii. 8, "But the liberal deviseth liberal things; and by liberal things shall he stand."

Rev. W. H. Spencer of the Fourth Unitarian Society of Providence and Rev. Herbert Mott of the Westminster Society, Providence, conducted the opening exercises. Rev. George W. Cutter of Newport offered the prayer of installation. Rev. D. M. Wilson of Boston gave the charge to the pastor; and Rev. Alfred Manchester of Salem, the preceding pastor of the Olney Street Society, gave the charge to the people. Rev. Augustus M. Lord of the First Congregational Society, Providence, who was to have extended the right hand of fellowship, was unable to be present on account of sickness; but his place was very acceptably filled by Rev. Herbert Mott. Rev. Henry Irving Cushman, D.D., of the First Universalist Society, Providence, extended to Mr. Furman a most felicitous and cordial welcome to Providence, after which the exercises closed with the singing of an original hymn written for the occasion by Mr. Furman. The benediction was then pronounced by the newly installed pastor.

Rives Junction, Mich.—Rev. A. B. Curtis, Professor of Hebrew in Tufts Divinity School (Universalist), has written a letter to the *Christian Leader* relating some interesting vacation experience. He says: "My vacation here is spiced with a weekly lecture given in the Baptist church of the village on 'Bible Interpretation and Religion.' I see in my audience Baptists, Methodists, Presbyterians, Evangelicals, and so on. Some of them are eager to hear how the Bible is studied, dated, and interpreted,—a theological school merely as a matter of information,—and they are eager for any word that will admit the facts and yet show the Bible true to God and religion.

"Such questions as where did Cain get his wife? how could the sun stand still for Joshua? and why did Jesus curse the fig-tree, or his disciples perpetuate the troublesome story? are asked with many a tremor. And it is really encouraging to note how readily a rational answer is accepted by the questioner, and how visible are its effects.

"I do not believe the average church member is adverse either to the methods or the results of the new scholarship, when they are carefully and devoutly put. The real opposition comes from ignorant pastors, who brand them beforehand as heresy.

"At any rate, I find earnest people in the various orthodox churches who hear me gladly. And, further, I find in their questions and objections points for future lectures in the class-room."

Toledo, Ohio.—Rev. A. G. Jennings preached his first sermon in the new Unitarian church on Sunday, September 10, to an overflowing audience. The auditorium is not yet furnished with pews and carpets. When these are in, the building will be dedicated.

Washta, Ia.—The liberals of Washta and vicinity met together in the afternoon of Sunday, August 27, to hear Rev. Mary A. Safford of Sioux City. The Masonic Hall, which usually seats one hundred and fifty, had twenty-five extra chairs crowded in; and still a couple of dozen persons had to stand in an outer hall, in order to hear Miss Safford's sermon. She introduced her remarks by saying that it was quite contrary to her custom to preach a personal or doctrinal sermon in a strange place, but that she had yielded to the special request of many of her hearers to make her subject for the afternoon, "Why am I a Unitarian?" Miss Safford then told how she had been carefully raised up in a Calvinistic home, and of her early and earnest struggles to obtain comfort from the teachings of that creed,—the result of which ended in a miserable state of mind and unbelief. She then told how she had heard of Unitarianism and examined its teachings, and the lasting comfort received therefrom. But the preacher went on to say that, as much as she loved to call herself a Unitarian, recognizing the fact that Channing, Ballou, Parker, and a few others had blazed the way for liberal religion, yet she thought it of greater importance that the large numbers in the orthodox churches who had outgrown their creeds should be taken into the liberal folds than that Unitarians should perpetuate the honor of being pioneers by retaining the name. The preacher told her audience that the two main points upon which all Unitarians were agreed were: first, character before creed; and, second, the supremacy of reason over revelation.

Wollaston, Mass.—A perfectly unanimous call has been extended to Rev. James E. Bagley to become the pastor of the Unitarian church here. Mr. Bagley has accepted, and the installation services will take place early in October.

Those who think that Christianity is compromised by having its representatives speak in its praise from the same platform that Buddhists, Mohammedans, and others occupy, should also object to cyclopædias. They give, within the same lids, accounts of all religions with impartiality. Why not condemn the cyclopædias for representing Buddhism, Islamism, and other non-Christian systems of religions.—*New York Independent.*

PUBLISHER'S DEPARTMENT.

WHEN asked who was the greatest orator at the Parliament of Religions, an unbiassed foreign representative said, Protap Chunder Mozoomdar, the leader of the Brahmo Somaj. His mellow voice, pleasing inflection, kindling thought, and luminous words do not speak in this picture, but his face itself always carries a message and a benediction. Those who heard him ten years ago, when he visited this country, have not forgotten the spell of his eloquence. Yet those who know him best value the man even more than the orator. When one remembers his Hindu heritage, his command of English is marvellous. Speaking with measured tone and accent, he holds his audience not by a chain of dialectic, but by the sincerity of his conviction, the beauty of his imagination, the charm of his diction, and the breadth and elevation which he finds in his theme. Hospitable in mind, catholic in spirit, appreciating the best in all religious systems, Mr. Mozoomdar is the prophet of a new dispensation of faith, hope, and love,—the apostle of the Oriental Christ.

P. C. Mozoomdar

A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

The Oriental Christ.

By Protap Chunder Mozoomdar.

It is appropriate, in connection with the portrait offered below, that we speak of that book on our list bearing the title just given. Few works, if indeed any other, by a foreign author, prepared by himself in English, and especially on a theme of such nature as this, have met the cordial greeting accorded to this volume by both secular and religious press. Moreover, few books ever written reveal more vividly the intense individuality behind the printed word than Mozoomdar's "Oriental Christ." It is the spiritual insight, the love, the tenderness, the dread of evil, the delight in righteousness of a living, eager soul that in these burning, passionate pages is laid bare. We may wonder at the self-revelation in the paragraphs; at the relig-

ious "confessions" here and there artlessly, childlikely set down; again, we may not feel that at every point, in all the views he presents of his great subject, we "agree" with him. But all the same we read and read, turning page after page and scanning chapter after chapter, almost breathlessly.

"The Oriental Christ." What is the volume? The "idea" in the remarkable book—for certainly, and in more than one particular, it is remarkable—may perhaps best be briefly stated by combining a saying of Keshub Chunder Sen, the former Brahmo leader, with a sentence or two from the author's Introduction:

"Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fulness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

Some of the many leading press reviews of the book reveal further its scope and power. We have room in this issue for the following brief selections only, from long articles:

The volume is in a double sense a curiosity of literature. It is wonderful in its pure, sweet and flexible English, coming from an alien—and that an Oriental—mind. It is more wonderful still in its tone of tenderness—almost of passionate affection—for the Christ which it portrays. One might search Christian literature and scarce expect to find elsewhere, even in Thomas à Kempis and works of that passionate school, language more laden with love and trust than abounds along these flowing and fertile pages.—*Congregationalist.*

A most valuable book, broadening one's view, increasing one's love. Charming, reverent, elevated. It is a book to be owned and read, and re-read.—*Christian Advocate.*

It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. This fascinating book comes as a revelation of essential Christianity.—*The Critic.*

The book contains thirteen chapters, viz.: *The Bathing, Fasting, Praying, Teaching, Rebuking, Weeping, Pilgriming, Trusting, Healing, Feasting, Parting, Dying,* and *Reigning Christ.* No student either of literature or of Christianity should fail to own and read the volume.

[*Cloth, 193 pages,* $1.25.]

The New Bible and its New Uses.

By Joseph Henry Crooker, author of "Jesus Brought Back," "Problems in American Society," etc., etc.

Mr. Crooker's new volume is meeting large appreciative notice. From the numerous reviews received we select for reprinting in this Department the following passage from the *Milwaukee Sentinel,* which devotes over a column of fine print to the book, saying, among other things,—

Mr. Crooker's book on the new uses of the Bible is popular in form, very readable, and significant as an exposition of the modern and enlightened view as to the function of the Scriptures in the religious life. Mr. Crooker himself occupies advanced ground, but his liberalism is never dogmatic or offensive, and his argument is persuasive rather than astringent. The moderation and sweet reasonableness with which his views are expressed should render his treatise acceptable in the reading even to those whose ideas are more conservative than his own.

The fact is that in the light of modern study and investigation the Bible can no longer hold its own as an inspired and infallible revelation, miraculously given and preserved for the instruction of mankind. The reasonable opinion seems to be that it is as accurate as we have any right to expect if regarded simply as the work of honest annalists, but not sufficiently so for a supernatural revelation.

Much new light has now been shed on the canon of the Bible, on the influences and processes which operated in transforming these pieces of literature into sacred Scripture. We now, for the first time, form a clear and natural picture of the growth of the Hebrew religion. As Matthew Arnold pointed out, the Hebrews had a genius for righteousness as had the Greeks for beauty, and it is therefore that their religion is of peculiar interest, as well as from the fact that Jesus was the highest possible development of this powerful and continuous bent of the race. In the chapters on the Kenosis and the Limitations of Jesus, this Unitarian view is very winningly set forth, and the following passage presents to the best advantage Mr. Crooker's own position:

"The view of Jesus as an ascending man, showing us how to reach the infinite life and helping us to create the kingdom of heaven, holds the resources of moral excellence and spiritual enthusiasm; and this view, rather than

that dogma which defines him as a God emptied of his Godhood, will command the future. There is no one who wishes to degrade Jesus or lessen the love of men for his character. . . . The measure of his helpfulness to us is not in our theory of his miraculous origin or mystic office, but in what he does to show us what the divine life is, in what he does to enable us to realize the spiritual possibilities of our common human nature."

No amount of scientific analysis of the Bible can so degrade it as the weak and foolish uses to which it is diverted by weak and foolish minds. Clear-sighted investigation with truth for its ally can never work harm.—*Milwaukee Sentinel.*

[*Cloth, 286 pages, $1.00.*]

Unitarian Catechism.

By M. J. Savage, with an Introduction by E. A. Horton.

They make a mistake who avoid owning and reading this little work under the impression that it is valuable only as a Sunday-school text-book or question-book. It is an "easy volume" of general Liberal information. It presents, in concise, direct, instructive, and, withal, simple and convincing mode, the great points of all Liberal doctrine. It contains what every Liberal thinker, young or old, must a hundred times a year wish he had at hand, or in his memory, in just this plain, direct form. With this in pocket, or its contents in mind, he could not only, at any moment when called upon, give a reason for the faith that is in him, but he himself would, from the time of reading it, be better satisfied and more in love than ever with his faith and belief and liberalism, and would *know* he had good grounds for all.

In his Preface Mr. Savage says:

This little Catechism has grown out of the needs of my own work. Fathers and mothers have said to me, "Our children are constantly asking us questions that we cannot answer." Perfectly natural! Their reading and study have not been such as to make them familiar with the results of critical scholarship. The great modern revolution of thought is bewildering. This is an attempt to make the path of ascertained truth a little plainer.

This is the call for help in the home. Besides this, a similar call has come from the Sunday-school. Multitudes of teachers have little time to consult libraries and study large works. This is an attempt, then, to help them, by putting in their hands, in brief compass, the principal things believed by Unitarians concerning the greatest subjects.

The list of reference books that follows the questions and answers will enable those who wish to do so to go more deeply into the topics suggested.

To this, Mr. Horton, in his brief "Introduction," adds:

The preface by Mr. Savage gives the reasons, clearly and concisely, why a book like this is needed. It answers a great demand, and it will supply a serious deficiency. I gladly record my satisfaction in the character of the work, my hope of its wide acceptance and use, my appreciation of the author's motives in preparing it. The doctrinal positions are in accord with rational religion and liberal Christianity, the critical judgments are based on modern scholarship, and the great aim throughout is to assist an inquirer or pupil to a positive, permanent faith. I am sure that in the true use of this book great gains will come to our Sunday-schools, to searchers after truth, to our cause.

The different sections of the book are entitled as follows:

Religion; God; Man; Bible; Jesus; Evil and Devil; Salvation; Church; Duty; Death and After. Appendix, Books of Reference.

We quote, in what follows, detached questions and answers from the single section on "Jesus." Although fragmentary, the passages given will practically demonstrate what the book itself is:

In what year was Jesus born? About the year 5 or 4 B.C.

How could the Christ be born before Christ? The date was not fixed at the time, and many years later this mistake was made.

What time in the year was he born? We do not know.

Was he not born on Christmas Day? No: this date was not fixed until four or five hundred years after Jesus was born.

Why was this date chosen for celebrating his birth? Because it was already a popular festival day.

What kind of day was it? Much like our present Christmas. It was the birthday of the Sun-god, and so of the year.

What did people do on that day? They exchanged gifts, and made it a day of human equality and good will. Slaves were feasted and waited on by their masters.

Where was Jesus born? Probably in Nazareth, a small hill-town in Galilee.

Why do Matthew and Luke, then, say he was born in Bethlehem? These stories about his birth are very late and of no authority. The Jews expected their Messiah to be born in Bethlehem; so, after people came to believe that Jesus was the Messiah, this belief grew up.

Who were his parents? Joseph and Mary.

What kind of persons were they? Simple peasant people. His father was a carpenter.

Had he brothers or sisters? Yes: he was one of a large family.

What do we know of his childhood? Almost nothing, except as we may find out what a Jewish childhood was in those days.

What did a Jewish child learn? He learned in the synagogue to recite the wise sayings of the Old Testament and of the Fathers.

Did he learn any science or philosophy? No: his people at that time had no knowledge of science, and did not think of the world as under natural law.

How long was his ministry? Probably only a little over a year; though John seems to make it three and a half. There was even a later tradition that said he lived to be fifty years old.

How did he preach? In a simple, conversational way, drawing his lessons from flowers, leaven, the farmer's work, as well as from Scripture.

Did he deliver any long sermons? Probably not. The Sermon on the Mount was not all spoken at any one time or place.

How else did he teach? Often in parables; that is, by telling stories with a lesson that people would remember.

How was he received? The people were glad to hear him.

How did he differ from common teachers? They were generally dry and formal in their methods.

What did they teach? The law of Moses and the traditions.

What did he teach? God's love and human duty.

What was his disposition? He was tender and loving, always ready to help and comfort.

Was he ever severe? Only towards people who were hard and proud and who looked down on their fellow-men.

Who did he say were fit for the kingdom of God? Those who left off their wrong-doing, and were loving and helpful like himself.

Did he make any other condition? No: he did not.

Did Jesus teach science or politics or help solve great social questions? No: he shared the belief of his age and his people concerning all such matters.

Did he help the world, then, to settle any great intellectual problem? No: his greatness was that of character and spiritual insight.

When did the stories of the miraculous birth and resurrection of Jesus grow up? Long after his death.

Did Jesus work miracles? Not in the sense of disregarding natural laws.

Did he possess any wonderful powers? Probably he did, especially in the soothing and cure of those afflicted with nervous diseases.

Have others had similar powers? Yes: many others.

Did the people of those days care for proof? No: they easily believed any story that pleased them.

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